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Relief agencies battle drought and obstacles in Ethiopia

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MARK GORDON, PRESBYTERIAN WORLD SERVICE & DEVELOPMENT

A father and son in East Africa face a difficult future.

Alan Doerksen

BURLINGTON, Ont. — Three straight years of drought have resulted in the worst famine to hit Ethiopia and the Horn of Africa in 15 years. Aid agencies such as the Christian Reformed World Relief Committee (CRWRC), World Vision and the Canadian Foodgrains Bank are sending in emergency supplies, but are meeting obstacles which are impeding distribution of food to those who need it most.

Wayne DeJong, Canadian director of CRWRC, says the main reason for the impending famine is "Lack of rainfall for the last three seasons. It is a cumulative effect. This last season in particular had very little rainfall."

But another factor is "the ongoing war between Eritrea and Ethiopia," DeJong observes. "It's a huge drain on the country" and is "a crime."

According to a recent report in

the *National Post*, Ethiopia is spending \$1 million a day on its war with neighboring Eritrea. The government has sent close to 500,000 soldiers to fight against Eritrea.

War hinders relief

The war is also hindering the arrival of aid into Ethiopia. Ethiopia is now a land-locked country, since Eritrea became independent several years ago. Eritrea recently offered to allow use of its port in Assab (on the Red Sea), but the Ethiopian government refused to accept. As a result, shipments of food aid must be channelled through the smaller port of Djibouti.

"It's too risky" to send food aid through Assab, says DeJong. Recently, a shipment of food was stolen by Eritreans.

DeJong does not think relief agencies should put pressure on Ethiopia's government to end its war, because such action "puts people at increased risk." Instead, he believes foreign governments should be in dialogue with Ethiopia.

CRWRC is working as the lead partner with the Canadian Foodgrains Bank to send 4,700 tonnes of wheat (worth \$2.23 million) to the Southern Gondar area, north of Addis Ababa. The food will be used in "food for work" projects to support a community of 75,000 people over the next five months, reports DeJong.

Because of land shortages, people in the Southern Gondar region farm the steep slopes of valleys cut by the tributaries of the Blue Nile, reports CRWRC in a press release. The terrain is rugged, stony and dry. The food for work programs are designed to improve the land by terracing it, and to aid in development of roads to improve the marketing of agricultural produce.

CRWRC has no staff or ongoing work based in Ethiopia,

but focuses on helping with emergency aid. The agency works with Food For the Hungry.

Comparing this year's famine with that of 1985, DeJong says, "The 1985 famine came as more of a surprise. News was really suppressed" by the Ethiopian government of that time. "By the time that hit the news, it was late."

But this year, "we're in a much

better state of preparedness," asserts DeJong.

Despite Ethiopia's vulnerability to famine conditions, CRWRC reports that in 1997, that country produced a small surplus of grain, which showed that Ethiopia could feed itself. But the recovery was not very strong, and poverty kept small farmers vulnerable.

See WAR page 2...

Christians, politicians discuss how to make changes happen



The Ontario NDP's version of the Canadian dollar.

Margaret Dinsdale

TORONTO — It's not just enough to tell politicians what is wrong with their policies, but people of faith have to offer them concrete solutions as well, says an official of the Christian Reformed Church.

"It's all well and good to say that the Lord wants us to be compassionate to the poor, but in a complex society and culture such as ours, how does that work?" says Reinder Klein, coordinator for Church in Society. "In my experience, politicians need to and want to hear specific ways in which our principles and values can be worked out into concrete and workable public policies."

Klein participated in a recent meeting of the Interfaith Social Assistance Reform Coalition (ISARC), along with Ontario NDP leader Howard Hampton.

Klein feels that Christian citizens have an "enormous responsibility" not necessarily to partake in partisan politics but to help others understand how biblical injunctions pertain to modern society. And the Christian Reformed Church is embarking on a project to set up a social justice network in the church throughout North America.

"I'm very excited about this," he said. "The intention is to inform and educate our congregations at

See POLITICIANS page 2...

News

War, poor transportation slow arrival of aid

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The Canadian Foodgrains Bank (CFGB) is currently arranging for a shipment of food to be sent from Montreal to the port of Djibouti, which should arrive in late May, reports Resources Director Trish Jordan. The bank will be sending a shipment of 14,000 tons of wheat, worth \$7.4 million, which has been sponsored by CRWRC, the Pentecostal, Mennonite, Lutheran and Evangelical Missionary Churches.

A transportation nightmare

Besides only having access to one port, "inland transportation is a bit of a nightmare" in Ethiopia, Jordan asserts. That is an ongoing situation, not just related to the war, she explains. "The roads are so poor.... Eighty per cent of the population is rural and isolated."

Jordan agrees with DeJong that relief agencies should not call governments to task over issues such as war. "We've always felt the issues of food and politics should not be confused."

Jordan believes that, in general, "conflict is probably the number one root cause of hunger."

Currently, "the Canadian government is having a conflict with Eritrea," says Jordan. Because of this, the Canadian International Development Agency (CIDA) will not be matching CFGB's donations to Eritrea. Often, CIDA



NIGEL MARSH/WORLD VISION

Hector Jalipa (left), Africa Health Coordinator for World Vision, assessing children at Gode Hospital Therapeutic Feeding Centre.

matches CFGB's donations on a ration of 4:1.

"We've appealed to the Canadian government to rethink the situation," says Jordan, noting that Eritreans "have the highest malnutrition rates in the world."

But Jordan does not feel war is the key reason for the famine in the Horn of Africa. "The main cause is definitely drought," she asserts.

Although CFGB has no continuous projects based in the Horn of Africa, its member organizations do, says Jordan. For instance, the Lutheran World Federation has a

soil and water conservation program under way in Ethiopia, which includes planting of forests to prevent water erosion.

"Our mandate is to respond to the most critical needs," explains Jordan.

Struggling to survive

World Vision is also taking an active role in the East African relief effort. In late April, World Vision sent an emergency airlift of five tonnes of food and one tonne of medicine to Gode, a village in the heart of the drought zone in

eastern Ethiopia. World Vision reports in a press release its plans to feed more than 2,000 children with the food.

"World Vision is opening two emergency feeding centres in Gode," says Brian Hatchell, a Canadian aid worker in Ethiopia. "Gode is a village struggling to survive. Local residents don't have enough food and water, but about 200 people arrive each day after walking hundreds of miles, because Gode still offers more hope than the desert."

World Vision is sending a pediatrician to the Gode hospital to help malnourished children who are ill with diseases such as tuberculosis. The agency, which has been working in Ethiopia since 1971, has committed \$17.5 million for "crisis mitigation" relief in Ethiopia. Over the next three months, World Vision will send 43,000 tonnes of cereal grains and vegetables to areas of most urgent need, explains Matthews. To put this in perspective, an average tractor trailer can hold 25 tonnes of food.

Djibouti is the only port through which aid can be sent to Ethiopia by ship, and it can only process 150 tonnes of food per month, says Steve Matthews, Manager of Media and Public Relations for World Vision Canada. "That's only a fraction of what is necessary." Because of this, World

Vision has looked at other options, such as the airlift.

World Vision has been preparing over the past six months to respond to needs of families displaced by drought and ongoing conflicts between Eritrea and Ethiopia. This work included "trying to shore up the food supplies" in Ethiopia, explains Matthews.

The agency reports that the war will likely hamper relief efforts, because the use of vital ports and roads have been blocked. "How inaccessible some areas are is a huge challenge," admits Matthews.

Although the war with Eritrea has "quietened down" recently, Matthews suggests the Ethiopian government is putting resources into the war it could be spending in better ways. But World Vision's approach to relief work is "to get in and look after people," regardless of governments and political situations.

Despite this stance, World Vision U.S. president Dean Hirsch recently told an Ethiopian official: "No child should be held hostage to global politics," reports Religion Today. World Vision will continue to press for peace between Ethiopia and Eritrea, said Hirsch. He explained how he had prayed for the official, for peace, and for the children of Ethiopia. "I have no idea what his faith is. But he, without hesitation, bowed his head and joined me in prayer."

Politicians, church leaders disagree on how to effect change

... continued from page 1

the local level about the important issues of the day. But also we want to seize whatever opportunities we have as a faith community to address these pressing issues to our political leaders."

One of the major issues, in Klein's opinion is the "tragic" growing poverty in Africa and other parts of the world. He feels that it takes a global community and commitment to address such large-scale problems.

He also points to a situation such as Bill 23 regarding same-sex spousal benefits which recently passed through parliament.

"Some of our members have a knee-jerk reaction to this, which is not helpful," he explained. "They claim that same-sex unions are sinful and legislation like this should not be allowed. But this behaviour does not reflect God's love. Our religious leaders have an opportunity to help our members understand what the issues are and participate as responsible citizens in this kind of public discussion, to ask the question, 'What would

Christ do in this kind of a situation? How would He show His love and care for such people?' We have a kind of mentality right now that if we don't like what one preacher says, we just go to another church. This needs to be recognized that it is no way to be a healing presence in this culture. That is our challenge."

Change starts at grassroots

But what do politicians think of citizens telling them what to do? Howard Hampton, leader of the Ontario NDP feels that real change needs to start at a grassroots level.

"Change has to come to the hearts and minds and coffee shop talk of all the people out there," he said at a recent Interfaith Social Assistance Reform Coalition (ISARC) meeting in Toronto that Mr. Klein also attended. "I look in the mirror every morning and remind myself that I am a politician and my job is to get people to think about policies. One of the problems is that political spokespeople don't engage people as much as we

used to."

Hampton has started a minimum wage campaign asking that the minimum in Ontario become \$7.50. While his opposition claims that this would drive business away, he points to studies in the United States that show that when the minimum wage is increased, people spend more in their own communities and they enjoy better lives. He pointed to the strategy he developed as an effective way to draw attention to an issue: he issued a "\$7.50 bill" with his face on it to use the mainstream media to get his message out.

"That's the only way to get change, to get your message out through the media," he said. "Don't waste your time in talking to government committees because their agenda is already set and you won't affect change."

Dead wrong

Gerard Kennedy, an Ontario Liberal MPP agrees and disagrees with Hampton.

"I think (Hampton) is dead wrong about committees," he said

in an interview from his office. "If politicians don't see enough participation by citizens, they will continue with their agenda. Interest groups such as ISARC and strategic letter writing can help transform government to become more participatory. If I receive ten letters or phone calls on an issue, my whole day changes."

Where Kennedy does agree with Hampton is the importance of faith communities and other groups identifying values within the civic realm. With the wall between politics and religion apparently lowering in Canadian politics, he says that he would rather deal with someone who has their values "on their sleeve" than deal with people who have no values other than personal success.

Anglican Bishop Ann Tottenham, who addressed the ISARC meeting, said that "for people of faith, being involved in the social issues of the day is not an option, it is a calling."

"Am I my sister's and brother's keeper? When they are weak, we are weak. When they suffer, we all

suffer," she said. "We are called to proclaim God's truth in the world, but we have to find appropriate ways of doing it."

She discussed what she feels is "a textbook example of the ministry of prophecy on the behalf of the weak": the Roman Catholic Bishop of Calgary Frederick Henry recently wrote an article in the *Globe and Mail* criticizing what he believes is business tycoon Conrad Black's anti-union treatment of his striking employees at the *Calgary Herald*. Black wrote a rebuttal in which he called the bishop "a twerp."

However, while she supports individuals who become politically active, Tottenham drew the line at faith communities coming to a consensus on an issue and becoming involved in the "minefield" of political persuasion.

"I'm not sure that it's appropriate," she said. "But then I come from the Anglican tradition. Getting Anglicans to come to a consensus about anything is like trying to herd cats."

News/Politics

The struggle for peace in Indonesia

An Interview with Catholic Priest and Political Activist Franz Magnis Suseno

INDONESIA (Compass) — Father Franz Magnis Suseno is a German-born Jesuit philosopher who came to Indonesia in the early 1960s and never left. His career as a professor is a distinguished one, and he now finds he has taught several members of the current Cabinet. As a scholar, he is the leading authority on Javanese mysticism.

He is also an activist and was instrumental in setting up the Democracy Forum during the rule of former president Suharto. This was a group of leading Indonesian intellectuals that included Abdurrahman Wahid (the current president) and Professor Amien

Rais (the champion of the "Reformasi" protests) who met to plot ways to introduce more freedom into the Indonesian political system.

Leading Catholic intellectual

Suseno remains one of the leading Catholic intellectuals in the country and enjoys the respect of all sides. He has courted controversy in recent years by being one of the few Christian leaders to directly dialogue with Muslim extremists. Compass news service's Asia Bureau Chief Alex Buchan caught up with him in Jakarta.

COMPASS: 1999 was an amazing year in Indonesia — the two major talking points being the June parliamentary elections and the September presidential elections. What was the significance of the year in terms of the influence of Islamic extremism?

FATHER SUSENO: It was highly significant. In the June elections, for example, one can say succinctly the Islamic parties lost the elections. They themselves were upset and shocked. In fact, the Islamic parties got only about 16 percent of the popular vote. Then you have two parties that formally are not Muslim parties: Abdurrahman Wahid's PKP and

Amien Rais' PAN, though they are certainly Muslim based. And if you take them, you could say that Islam got 33 percent of the vote. This was still less than the total vote Megawati's secular party received.

COMPASS: Is that percentage similar to the last free elections in 1955?

SUSENO: In 1955, 42 percent of the popular vote went to Islamic parties.

COMPASS: Was this result a shock even to others?

SUSENO: It was hard to anticipate because we did not know how far "santrization" had proceeded. [Note: The *santri* are Muslims who seek a more rigorous devotion to Islam.]

COMPASS: "Santrization" means that nominal Muslims have become observant Muslims, thus increasing the influence of Islam?

SUSENO: Yes, it means simply that Muslims who formerly didn't pray before, now pray five

times a day, they fast, they go off to the mosque, they chant the Koran, and maybe they go on the "Hajj" (pilgrimage to Mecca). This happened most significantly in the 1980s, though to my mind in the 1990s it has not increased at all. Recently in Aceh I talked to Muslim students and the girls were not wearing any headscarves. I was surprised, so I think it is not as strong as some say.

COMPASS: So is it just that there are more observant Muslims in Indonesia now, but that they are not voting for Muslim parties?

SUSENO: Yes, they have become more religious, but they are not politically extremist. Their brand of Islam is moderate.

COMPASS: And that is a major change in Indonesia, is it not? We used to say that the majority of Indonesia's Muslims were really Javanese mystics underneath, and were not likely to become militant Muslims.

See MUSLIM page 5...

Where does the Post stand?

Canadians have now had a year and a half to get used to *The National Post*, Conrad Black's new rival to *The Globe and Mail* for the status of national newspaper. Begun in late October 1998, the *Post* grew out of the *Financial Post*, once owned and operated by the *Toronto Sun*. It is time to look back and see how this publishing enterprise has fared thus far.

When I read a newspaper I tend to turn first to its opinion and editorial pages, because there one is most likely to get a sense of the animating worldview of its publishers. This worldview determines, not only its editorials and choice of columnists, but also its selection of which stories to cover out of myriad happenings throughout the globe. What do we know of the *Post*'s motivating orientation?

Pro-free market

To begin with, its stance is generally pro-free market, which does not differ substantially from that of its principal competitor, the *Globe*. In advance of the recent federal budget the *Post* included an extra section devoted to tax cuts. Its reporters have thoroughly covered the rise of the Canadian Alliance, with whose program it agrees on this point.

Given Black's dual Canadian and British citizenship, it is also not surprising that his new flagship newspaper would publish a number of articles favoring closer ties between the Anglo-Saxon democracies and a distancing of the United Kingdom from the European Union. In fact, Black's own revived "Commonwealth of Nations" would include the United States, a goal that may or may not be shared south of the border.

Openness to Christianity

Among the *Post*'s columnists is Ian Hunter, Professor Emeritus at the University of Western Ontario Law School and recent Staley Lecturer at Redeemer College. His presence is an interesting one, signifying, on the one hand, a hostility to what might be seen as an imperial Supreme Court and, on the other, a real openness to Christianity. Nearly every other column of Hunter's is devoted



Principalities & Powers

David T. Koyzis

to some aspect of what he sees as the erosion of democracy and the increasing power of an unelected judiciary over the making of public policy. Similarly, Belleville, Ontario, lawyer Karen Selick recently argued on its pages that "the Charter, the courts and the legislatures have distorted and perverted the meaning of the word 'rights' beyond all recognition" (18 April 2000).

Remarkably, however, it is the *Post*'s positive treatment of Christianity that I have found most appealing. Canada is in many respects a post-Christian society, as typically indicated in the *Globe* and *The Toronto Star*, which seem never to miss an opportunity to take shots at, say, the Roman Catholic Church or parental aspirations to educate their own children.

By contrast, the *Post* always treats believers and even the institutional church with considerable respect, sympathetically reporting on the Vatican's canonization process, recounting at some length the all-too-brief life and witness of Columbine martyr Cassie Bernall, and even carrying a bonus section in its millennial edition devoted to two thousand years of Christianity.

To be sure, I am uneasy with the concentration of so many newspapers in the hands of one man, as exemplified by the *Post*'s excessive — and obviously self-serving — coverage of the controversy over Black's denied peerage. But in the age of the internet, in which alternative sources of information are readily accessible, this may not be as serious a problem as it once was.

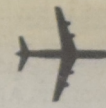
Moreover, it is refreshing that someone has the courage to buck the larger secularizing trends, if only in small ways and for possibly less than perfect reasons.



David T. Koyzis teaches political science at Redeemer College, Ancaster, Ontario, and is a recovering news junkie. He is considering enrolment in a twelve-step program he saw advertised in the paper.

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Editorial

Dear kids (*Oops, sorry, I mean: ladies and gentlemen*)...

Harry der Nederlanden

After reading your sparkling, succinct essays, I tried to put together a profile of the typical teenager who responded to our invitation to write advice to parents (see pp. 12 & 13). Such a typical teen is a composite, of course, assembled with scissors and paste. Think of the exotic creatures you made in grade school by sticking the head of a tiger and the neck of a giraffe onto the body of an ostrich with the legs of Tina Turner. Your representative teen – let's call her Teena Kool – comes out looking like ... well, judge for yourself.

Teena Kool (T.K.) thinks her parents should learn to communicate better. However, they should never ask where she is going, where she has been, who she is going with, how her day at school went, who she likes or who likes her. Her parents are forbidden to tell jokes to her friends or to speak to them in teen slang because that would embarrass her. Above all, to tell anything about her childhood or to show photos of her when she was little is uncool, the kiss of death.

Spontaneous self-generation

Apparently T.K. wants to convey the impression that she did not grow up day by day but that she sprang into being a fully-grown teen, owing nothing to anyone for her brains and good looks. She seems to believe in spontaneous self-generation.

When mom and dad talk to T.K., certain topics are off-limits. They must never talk about their own youth, certainly not under the delusion that this information is in any way relevant today, for the present is wholly

different. T.K.'s generation is unique. Her parents, she assumes, know nothing at all about the present; all their information, especially concerning life "out there" "on the street," is stuck in the past, like a computer that has never been updated. Knowing nothing of the present and forbidden to speak of the past, T.K.'s parents, it seems, are reduced to nodding and shaking their heads.

Parents: chauffeurs and bankers

Even being seen with her parents in the mall embarrasses T.K. Yet, her parents, renouncing all their own desires and schedules, must stand prepared at a moment's notice to drive her anywhere she asks (no questions asked). This is tricky, for her friends are liable to notice that her chauffeur is her mom or dad. The solution is, I think, that her parents should act as if they are hired limo drivers. Perhaps a uniform and cap would be a good idea. Certainly, when they drop her off, their behavior should be formal and distant. Never, under any circumstances should they call her "dear" or tell her what time to come home.

On a second thought, perhaps they should dress like bankers, because the last thing they should always do when delivering her anywhere is to take out a fistful of cash and say, "Here you are, T.K. How much will you be needing tonight?"

On a typical evening we find T.K. in her bedroom, clothes scattered a metre deep on the floor. Her radio is on full blast and she has her own 26" TV hooked up to computer and internet. Three friends are sitting on her bed (or would be if they could find it) playing video games (uncensored of course), while T.K. looks for her school books, which have disappeared into the mass of clothes, candy wrappers, dirty dishes and teen magazines. (Whoops! One of her friends just vanished too. So that's why the number of teen disappearances is so high every year!)

'Sorry for interrupting!'

There's a timid knocking at the door, which T.K. doesn't hear over the noise of the radio and the TV. Then her cell-phone rings: it's her parents contacting her to ask her what she'd like for supper – pizza from Pizza Hut, Pizza-Pizza or Little Caesar's? And would she like to wash that down with Pepsi, Coca-cola or a cask of Amontillado? And, yes, they would find somewhere else to sleep tonight so T.K.'s friends can use their bed for tonight's sleep-over. "Sorry for interrupting, dear. Oops, sorry for calling you dear, dear!"

Seriously, most of the students that participated took it as a chance to have a little fun – at their parents' expense. In the process, however, they were also mocking themselves more than a little, exaggerating their own materialism, their own desire for freedom and unlimited self-gratification. After creating a caricature of the prying, oppressive parent, most hastened to add that their own parents weren't like that; they were just describing parents in general.

At some point, many teens seemed to realize that their sketch of the ideal life as a teen reduced their parents to servitude. At this point, they managed to squeeze in an embarrassed little statement of gratitude. Some went further and penned eloquent lines about what they owed their parents. This sort of thing, however, is clearly not as much fun as drawing up long lists of tongue-in-cheek advice on how to spoil your teen

rotten, so we got reams of it. What you find on page 13 is only a small sample. I hope parents will have half as much fun reading as the teens had writing it.

Tension between control and trust

Although it's hard to sort out the serious from the hyperbolic in the essays we received, there is a dominant theme: the tension between control and trust. That's hardly surprising to the parents of teenagers. The question of how strictly you enforce rules and limits and when you ease up on them is never far in the background – unless, of course, you are absolutists and simply never allow for any discussion or compromise. For some kids, the only way to get out from under the parental law is to move out. Some not only have to move out but also move away.

Anecdotal evidence (personal stories) seems to indicate that this yen to control kids is strongest in the homes of Bible-believing Christians. This is not for the most part because such parents are clinging to outdated standards, but because they probably see more clearly than most parents the dangers in modern society and culture to Christian faith and lifestyle. Along with other parents, they see the other dangers as well – of auto accidents, of being attacked at night, of being seduced by fellow teens into drinking, drugs and sex.

Another time, different values

Precisely because they grew up in another time and in a community with very different values, most Christian parents are more, not less, aware of what's going on "out there." That's why they are controlling and protective. This does involve lack of trust, but the lack of trust is usually directed more at the social environment than at the kids themselves.

Very many of the teens who wrote displayed quite a bit of self-confidence about their own knowledge of the world around them, generally assuming their own knowledge to be superior to that of their parents. It is precisely this confidence that worries many parents. Teens tend to be cocky. They vastly overestimate their own knowledge, probably because there's this squeaky little kid's voice inside them warning them how little they really do know, a little voice that they have to overcome at some point in order to become confident adults.

Fearsome monsters of today's society

Know this, you teens straining at the parental leash: whenever your parents watch you driving off into the night with a carload of chattering friends, they are breathing a little prayer for your safety, not just your physical safety but also for the integrity of your inner self. And as the clock ticks past midnight, all those fearsome monsters of today's society that you don't think they know anything about begin to haunt the night like storm clouds. Parents of teenagers are people who learn to fear. The only reason they let you out at all is because they know that their love and care for you is no match for God's love and care. They know, too, that a parental love that becomes protective and possessive usurps God's love. When it does so, it turns into something else – something every bit as dangerous as those other monsters "out there." They know that the very heart and soul of being a Christian parent is not in keeping you under their care but in releasing you into God's care. Go with God.

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EDITORIAL TEAM & PRODUCTION STAFF

Associate Editor: Harry der Nederlanden ccderned@aol.com;
Reporter, Layout: Alan Doerksen ccjournal@aol.com;
Circulation Manager: Grace Bowman ccsubscrip@aol.com;
Accounts Manager: Marsha Emke ccadpromo@aol.com

REGIONAL REPORTERS

Jeff Hoogendoorn, Victoria; Jacky Huberts, Langley, B.C.;
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News

Muslim/Christian tensions persist in Indonesia

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SUSENO: It is major. There has been a revival of Islam in this country in the past 20 years, but it has yet to issue in Islamic politics. It may never. We don't know.

COMPASS: Let's go on to talk about the Maluku. Is it an oversimplification to say that what happened in Ambon was a deliberate attempt by extremist Muslims to create a sort of *jihad* (holy war) to start a domino effect that would reflect all of Indonesian society, galvanize extremist Muslims, and perhaps unscrupulous elites who are manipulating the mob in order to lever themselves into a position of power?

SUSENO: Yes, a definite oversimplification. Ambon was a mixed religion area, and with all the Muslims immigrating from South Sulawesi, the Protestants feared to lose their majority status. Matters were worsened considerably by the actions of ICMi (an association of Muslim intellectuals sponsored by Suharto), who began to sideline and replace Christians with Muslims in the political sphere. Last year, 28 prominent Christians were replaced in this way. The Christians felt they were losing power.

Now there are two types of Christian mentality in Indonesia. You have those Christians who live in Muslim areas, then

"There was a strong feeling that this Muslim menace had to be stopped. Then came a provocation or incident, and the violence is underway."

those who live in Christian majority areas, like parts of Ambon, parts of Sumatra, Sulawesi. Each group has a very different perception of Islam.

Where Christians are in a minority, there is not the same fear of Islam. Churches get burned, but not all churches. It is quite free. There are mixed marriages. There can be conversions of Muslims, which would be impossible in other Muslim countries. So these Christians in Java are not panicking. They experience pressure, but they don't feel overwhelmed.

But the Christians in majority areas feel differently. They hear "400 churches burned" and all the incidents coming through the media, and have the feeling that the systematic persecution of Christians in the Muslim regions has already begun. And they say, "It will come to us soon." There was a strong feeling that this Muslim menace had to be stopped.

Then comes a provocation or incident, and the violence is underway. The Muslims, of course, feel victimized, which is also a misperception. But the majority of refugees who have fled the fighting are Muslims. There are now 100,000 refugees in South Sulawesi and they are all Muslims. Now among the Muslims there is talk of *jihad* . It is so complex. Both sides want to fight it out.

I do not say the violence is planned, but there is an emotional background which has to be understood, that of ongoing injustice towards the Christian community and that of

their fear that the Muslims are planning genocide. Now it is out of hand, and church and even Islamic leaders are no longer listened to by the local fighters.

I am afraid this violence will sweep over to Sulawesi, especially among the refugees. So far the government and the local Muslim leaders have done well to stop the violence getting out of hand in Sulawesi, but of course you have a lot of refugees bent on revenge. There are only two million people in the Maluku, so if the violence is contained there, so much the better. But if it spills into Sulawesi, it would be terrible for the entire country. This is not to minimize the extent of the tragedy at the moment.

It is too easy to say the parties must end the fighting themselves, as the government in Jakarta keeps saying. There must be a third party to take time to call all the factions to Jakarta, beginning maybe with Ambonese in Jakarta, and talking clearly with the military who are very much involved in the provocations. Maybe the whole military will have to be changed, since it is not neutral. We might need a green line like in Lebanon.

Things are still heating up. Mr. Sumergomo, a Muslim extremist here in Jakarta, says, "We should forgive and not take revenge," but then he adds, "Muslims must never let a region go that has been occupied; it must be won back by force." Now that is not a general opinion among the Muslims, but it is among the Muslim hardliners.

COMPASS: Is the danger then that if the violence spreads, the moderate Muslims are radicalized and the whole community erupts against the Christians?

SUSENO: Well, possibly, but I don't think the majority of Indonesia's Muslims will ever back *jihad* . The NU (Nahdlatul Ulama) Muslims dislike Sumergono. No, the issue is the havoc that only 5 percent of hardliners can wreak. It doesn't take all the country to riot for the situation to become totally unstable. A minority can do it. And it is already policy among these hardliners to find Christian churches that have been built without a permit and burn them down.

COMPASS: So what makes the majority of Muslims immune to this militant idea? Is it because Javanese mysticism is still so strong underneath?

SUSENO: The majority of Indonesia's Muslims are not Javanese, so that would not be a complete explanation. Javanese make up maybe 40 percent of the Indonesians, so there must be more to it. Most Muslims are just normal people who like peace.

I was in Lombok and met a Muslim man who told me about his four wives, and then teased his Christian friend that he was allowed only one. But the teasing was very good natured, and that is more normal. I am invited by Muslim students to speak a lot, and on the whole they are not aggressive people. The normal Muslim is just not extremist, and they don't like the hardliners.

Maybe it is something to do with whether you are rooted in your culture or not. Most Muslims are rooted in a local Islamic culture, and they are usually self confident. But Muslim intellectuals are no longer rooted in a local culture; they are ideologists, and they are restless. Their big prob-

lem is: "How come that modernity — which they like — came out of Christian culture when Islam is supposed to be the all-encompassing religion?" Muslims write hundreds of books about Islam and science and modernity, but they don't really know why they are not progressing in the new global economic age. They are still convinced, perhaps, that Islam is really an alternative to modernity.

Now these are the potentially dangerous people — they have no roots and are unhappy with the system as they find it, and they want a strong ideological solution that is more convincingly Islamic.

COMPASS: So how did the sanitization take place? Was it because they're looking to their Muslim identity as a way of protecting themselves against a kind of overwhelming Westernization or globalization? Is that a good reason?

SUSENO: Yes, I believe this is one of the reasons, and certainly Islam is in this sense a kind of counter culture. It is also, maybe, that under Suharto's New Order, they took a double-edged policy towards Islam: put them down politically, but compensate by giving them every religious advantage.

You see, in the fifties and sixties, people were a bit ashamed to show that they prayed, or went on the Haj. It was seen as backward. But in the seventies all this changed. The government encouraged religious observance. And the children particularly began to pray, and they would politely ask their parents why they were not praying and fasting. So a new generation of far more observant Muslims got going.

In the nineties, the New Order began promoting Islam politically as a means of counterbalancing the military and more secular democratic forces.

COMPASS: How should Christians view this change? Is it going to make Muslims in Indonesia more difficult to

dialogue with or evangelize?

SUSENO: More difficult. There is some Muslim-initiated dialogue, but it's rare.

COMPASS: In China, you have the rise of what they call the 'culture Christian,' where lots of students who are studying engineering or the arts realize that if you're going to understand your subject, you must discover the Western approach to it. And if you're going to discover the Western approach, you must discover Christianity. So there is a great interest in encountering Christianity—at least as a philosophy. There's nothing like that going on here?

SUSENO: I think it is precisely the opposite here. They are acknowledging the superiority of Western science, and they're asking themselves, "What have we to do as Muslims in order not to lose out?" They think they can divorce the intellectual or technical insights from the Christian culture that birthed them.

COMPASS: Is the Christian church of Indonesia giving good leadership to the people?

SUSENO: No. Last year, for example, they hardly led at all. The leaders were afraid. They did not really support anyone, nor did they have any input for the Christians involved in politics.

They should rethink the whole question of having a Christian Party — with Catholics and Protestants. Muslims would quite like that. They know how to relate to it and respect it. Also the cry of the Muslims is that Christians are always manipulating other parties, so it would put a stop to that propaganda. Christians do not get much out of their membership in the other parties anyway, so what have they got to lose?

The leaders of the Catholic Church failed to really speak out clearly. When they did, for example, about the plight of the refugees, they failed to really project their views to the country at large.

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Education

Hairless for hilltop

Greg Bylsma

"Hairless for Hilltop" took the Redeemer College community by storm during the month of March. Starting March 1, 2000 the Redeemer community began a fund-raising campaign for Hilltop University, a Reformed university in Nigeria, Africa.

With a goal of \$3000, (six times the amount raised in the previous year) the campaign lasted 31 days, culminating with a grand shaving of heads and beards in the front foyer of Redeemer College. Both professors and students met the razor's edge during a dramatic auction and donation ceremony, where the total raised for Hilltop University climbed to over \$5000. This amount will provide the means by which over 40 students in Nigeria can receive work subsidy programs and full scholarships for a year of studies.

New faces needed

The Hairless for Hilltop campaign was the brainchild of Dan Van Minnen, a fourth year student majoring in Philosophy at Redeemer College. After watching the campaign run yearly at Redeemer for 6 years, Dan and other members of the Redeemer College Student Senate decided the campaign was in need of a new face, as were a number of professors. In the end, 5 professors lost beards, 2 professors lost hair, and 7 students went hairless for the campaign.

The entire Religion department received a shaving when the goal of \$3000 was reached.

Hilltop University is a sister institution to Redeemer College, both schools having a Reformed background. Both schools strive to train and encourage Christian leaders within their respective locales, and both strive to teach their students the value of their Reformed tradition as they go about their task.

As is often the case, however, the western school of Redeemer College and the students that attend it have been blessed financially to a much greater extent than its sister school. This fund-raising campaign presented the opportunity to the Redeemer community to share the blessings received from God with a different part of the body of Christ. Redeemer realized, in part at the very least, what it means to be blessed in order to be a blessing. May all glory be to God.

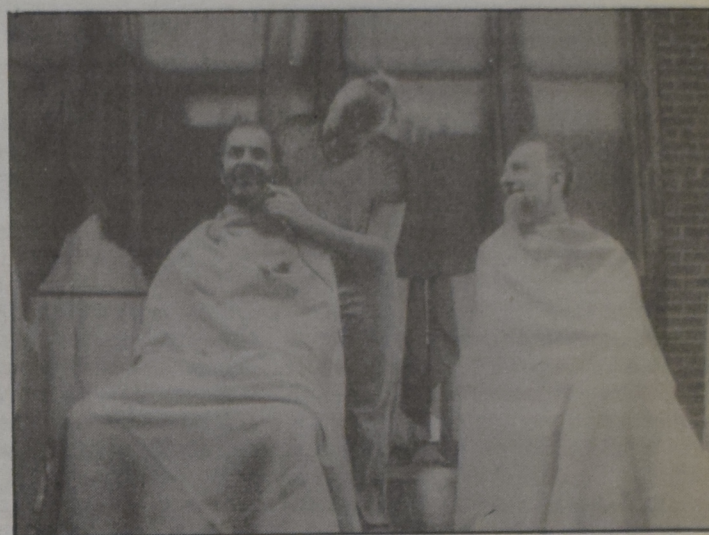
Perhaps the most memorable part of the entire fundraiser was the final ceremony. During the ceremony, Student Senate Secretary Dan Van Minnen and Hilltop representative Mike Goheen both delivered speeches on the blessing of Christian living and the need to reach beyond our Western comfort and into our Western affluent pockets to share with those gifted in other areas. Following the speeches came the auctioning of the rights to shave heads.

\$1000 a shave

Although the auction began with meager bids of \$1, it closed

with the shaving of the beard of Al Wolters going for \$1000 to his wife, Alice Wolters. The incredible thing is that the bidding itself reached only to \$200, after which there wasn't anyone left who could over bid the \$200. Instead, the Redeemer College community joined together to add pledges to that of Mrs. Wolters, driving the amount from \$200 to \$500 to \$1000.

This pushed the over-all total to the campaign to over \$5000, about \$2000 of which was raised at the ceremony. After the mad rush of blazing razors the 200 staff and students who were present realized the opportunity they had just shared in, and the ceremony concluded with a heart-felt and inspired singing of "Praise God From Whom All Blessings Flow."



COURTESY GREG BYLSMA

Redeemer College faculty including CC columnists Prof. Al Wolters (right) meet the razor's edge.

King Solomon's curse

"Wisdom is supreme... though it cost all you have, get understanding." Proverbs 4:7

I preached passionately on this verse one Sunday evening. I talked about all the things one could spend a lifetime accumulating, but was anything more rich than a good faith-filled education. I asked, What could surpass wisdom? How pleased God was with King Solomon, the King who had wished for wisdom above all else!

After the sermon someone asked me a bright, irritating question. What about love? Jesus said that the greatest commandment was to love God with all our heart, soul, mind and strength and our neighbour as ourselves (Mark 12:33).

Better to pursue love than wisdom. Love, the New Testament overrides, is "the most excellent way" (1 Cor. 13:13). So was the proverb writer mistaken?

Dispassionate egg-heads

It seems in university Christian students feel they have to choose between the two — love or wisdom. I had a chat with a student this week, a conversation that I have had numerous times before with other students over the years. He is tentatively considering studying at the graduate level.

"It seems that once people become educated, they lose their passion," worried the student. In other words, 'the more you think, the less you will feel.' He looked at all the books in my study, and the look on his face was one of concern mixed with suspicion. "You read all those books?"

I quickly assured him that in fact I have barely skimmed the surface of all the words that were piled on the self. "I keep them for reference," I apologized. His face grew calmer, but I knew he was still anxiously pondering, "If I continue to study, will I lose my passion for faith in Christ?" Like Solomon, in the end—no longer faithful to God.

Well, it's true. Some people, as they ascend the academic ranks, lose their passion and their faith. Some are even congratulated for their position of

Campus Culture

Peter Schuurman



"academic disinterest." The stairs up the ivory tower end at the Stoics penthouse, which they time-share with the Cynics.

Love can be stupid

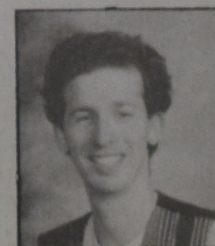
It doesn't have to happen, though, because there is no fundamental dichotomy between wisdom and love. On one hand, love and wisdom desperately need each other. Wisdom, without a heart of love, can become arrogant and self-serving. And love without the sharp edge of wisdom can cheapen to mere sentimentality. In other words, love, on its own, can be stupid; and wisdom can be mean.

There is another point to ponder yet, too. To desire God above all else is to seek both love and wisdom in their purest forms. That is to say, the fear of God (who is love) is the beginning of wisdom. And love for God in Christ is the love of wisdom (1 Cor. 1:30).

Life is dangerous

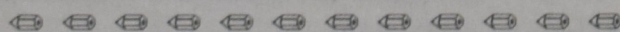
I wouldn't want to equate formal education with wisdom, for wisdom is a very practical gift that comes most fully with life experience. But a book can be a record of the life experience of others, and there is no wisdom where people do not stop to reflect on their world. University 'can' be a place to grow in wisdom and love. And it might just "cost all you have."

I try to persuade students to study something they are passionate about, and to pursue excellence in that passion for the sake of the Kingdom of Christ. Don't let fear of losing your heart prevent you from developing your mind. Life is dangerous. God will be near.



Peter Schuurman is the Christian Reformed campus chaplain at Brock University, in St. Catharines, Ont.

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Arts/Media

Hyperlearning and the non-discipline of consumption



CCFILES

"In the freedom of cyberspace, the shopping mall model of higher education is realized."

Charles C. Adams

It has been said that the dawn of the third millennium represents a new age of technology that will change forever the way people work, play, travel, learn, and even think. That's quite a claim. In this article I wish to consider just that aspect of the claim having to do with how people learn — particularly with respect to college level education.

What technological artifact best represents the character of our age? "The personal computer," you may suggest. Well, yes, the PC is certainly a representative of our age. But there is a better one, one more expressive of who we are. It is the credit card.

Autonomous consumption

You see, the credit card not only suggests the technological infrastructure that supports modern commerce as well as our infatuation with technological gadgetry; it suggests something even more basic about the character of our communal personhood. It expresses better than anything else does our commitment to *autonomous consumption*. By "autonomous consumption" I mean our absolute and unfettered freedom to acquire material possessions. And by "unfettered," I mean our not being burdened by the constraints of time, place, and the decisions of other people.

So what has this to do with college level education? Quite a bit, actually. As the new age of technology dawns on the college classroom we find subtle but significant changes taking place in methods of instruction. As the chalk dust settles for one last time, we find that even the relatively new whiteboards with their colorful dry-markers are giving way to presentations prepared in advance with

software like Microsoft PowerPoint and presented with the help of computers and powerful video projectors.

Textbooks increasingly contain CD-ROMs. And often there are websites that students can visit offering information that the textbook by itself cannot contain. Professors increasingly use the Internet not only to communicate with their students, but also to post information about their courses: syllabi, supplementary materials, past classroom presentations, solutions to past homework problems, and so on.

The Internet environment becomes like a shopping mall in which, ideally, the students can select those materials that best enable them to learn the subject matter. And not only is there choice of material, there is choice of time. If a professor places her class notes on the Internet, then the students have less compulsion to attend class at the particular time those notes are being presented. Their freedom extends not only to what materials they may learn from, but also to when they may choose to do the learning.

Distanced learning

The destination of this move toward increased freedom for the student by locating the apparatus of education on the Internet is what some have called hyperlearning, distributed learning, or, more commonly, distance learning. There, in the freedom of cyberspace, the shopping mall model of higher education is realized. Students are unburdened from the constraints of time, place, and the decisions of other people. In the spirit of autonomous consumption, they are free to choose what they want to learn, when to learn it, and what tools to use in the process. The pleasures

of consumption have penetrated the dense, arduous walls of the academy.

But wait. Is it possible that the shopping mall model of learning has overlooked something essential about the learning process? Consider these words of wisdom from Albert Borgmann, a philosopher of technology from the University of Montana.

He writes:

"The pleasures of consumption require no effort and hence no discipline. Few proponents of course would claim that distance learning will be effortless. But they fail to see that the discipline needed to sustain effort in turn needs the support of the timing, spacing, and socializing that have been part of human nature..." (Borgmann, Albert, 1999, *Holding On to Reality: The Nature of Information at the Turn of the Millennium*, The University of Chicago Press, Chicago, IL, p. 207).

The "timing, spacing, and socializing" that Borgmann is referring to occurs only when persons other than the learner first provide it. It is not something that we can provide for ourselves until we have learned from others how to provide it.

Interdependency needed

In other words, before we can attain the self-discipline needed for responsible scholarship, we need to place ourselves under the discipline of others. Driven by the spirit of autonomous consumption, the proponents of distance learning overlook this interdependency quality of our humanity. And this itself is a characteristic of our age: we disregard, and at times despise the wisdom of past ages. It would thus be well to listen to the opening words of the Book of Proverbs. There the writer tries to explain the purpose of the book. The proverbs of Solomon are:

"... for attaining wisdom and discipline; for understanding words of insight; for acquiring a disciplined and prudent life, doing what is right and just and fair; for giving prudence to the simple, knowledge and discretion to the young — let the wise listen and add to their learning, and let the

discerning get guidance — for understanding proverbs and parables, the sayings and riddles of the wise. The fear of the Lord is the beginning of knowledge, but fools despise wisdom and discipline." (Proverbs 1:2-7, NIV).

Lacking basic skills

This academic year I have the privilege of teaching a class of 40 freshman students who are aspiring to be engineers. They come to my class with an incredibly wide range of high school preparation backgrounds. But the majority of them have one trait in common. They lack the self-discipline and the time management skills needed simply to read their textbooks.

Over the next four years, by interacting with their environment in ways that we in the Engineering

Department have structured and prescribed, they will achieve a basic and common level of understanding of mathematics, science, and their particular fields of engineering. And they will gain the maturity to learn on their own so that one day they will not need our structured prescriptions.

But right now they are perhaps the perfect witnesses to call if one wishes to make the case that the widespread use of distance learning for educating college students will be about as efficacious as the widespread use of flowers for bringing about peace in the Middle East.

Charles C. Adams is a professor of engineering at Dordt College in Sioux Center, Iowa. This article was first broadcast on KDCR, Dordt College Radio.

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Church

Catechism is making a comeback

PHILADELPHIA (Religion Today) — Catechism is making a comeback. Also known as spiritual formation, it is a systematic way of teaching the basics of the Christian faith. Catechism is being reclaimed as churches deal with the Christian illiteracy of many

would-be members, *The Philadelphia Inquirer* said. "There are more and more people who have no experience in the Christian faith, actually no experience at all," said Daniel Benedict, author of *Come to the Waters*, a Christian-initiation book used in the

United Methodist Church. "We can't simply baptize people when they have no idea what a Christian lifestyle means." Programs vary in length. Some provide one-on-one instruction with a minister while others offer group classes that focus on Bible

study, spiritual reflection, and interaction with mature Christians called sponsors.

The Catholic Church has a *Rite of Christian Initiation of Adults*, a one-to-three year process of study. The Evangelical Lutheran Church in America recently released a videotape and a new series of guides called *Welcome to Christ* to promote the catechism process.

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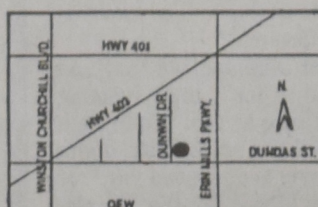
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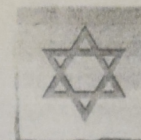
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Church

Fascist tendency growing in India

Michael Fischer

HONG KONG (Compass) — A civic group in India is expressing concern over the growing "fascist tendency" in Indian political and civil society.

A statement issued in New

Delhi on April 2 by the Insaani Ekta Muhim said the increased attacks by the Sangh Parivar on Christians and other minorities and the destruction of places of worship of minorities were all indications of negative trends. The

statement said the attacks on Christians and Muslims are tactics adopted by the Sangh Parivar to obtain political power.

The statement expressed fears that the review of the Indian Constitution would be used by the

Sangh Parivar to attack the basic principles that give the constitution its distinct character. The group also expressed concern about calls by the new Rashtriya Swayamsevak Sangh chief K.S. Sudarshan to scrap the constitution and replace it with one that establishes a Hindu nation with a one-religion, one-culture concept.

Meanwhile, the ruling Vishwa Hindu Parishad's (VHP) International Secretary General Praveen Bhai Thogadia said his organization will start schools in 4,000 tribal villages across the country in an effort to halt conversions. He said the move is to prevent the exploitation of poor and illiterate tribals by Christian missionaries. Thogadia added that Christians,

under the guise of imparting education and rendering social service, had been encouraging conversions.

"We will not allow the conversions to continue," Thogadia said.

The VHP also plans to launch a nationwide campaign to remove what it calls "misconceptions" about the organization. A senior VHP official, Bireswarji Dubey, in a statement in Guwahati on April 2, said his organization is planning to improve its public relations network to make its activities more visible. He added that the Sangh Parivar will also launch a massive campaign in northeast India to stop the ongoing conversions by Christians.

The woman in the basket

"Then the cover of lead was raised, and there in the basket sat a woman! [The angel] said, 'This is wickedness,' and he pushed her back into the basket and pushed the lead cover over its mouth. Then I looked up—and there before me were two women, with the wind in their wings! They had wings like those of a stork, and they lifted up the basket between heaven and earth.

'Where are they taking the basket?' I asked the angel who was speaking to me.

He replied, 'To the country of Babylonia to build a house for it. When it is ready, the basket will be set there in its place.'" (Zechariah 5:7-11, NIV)

In the seventh of the eight enigmatic night visions found at the beginning of the book of Zechariah we have the curious spectacle of a woman inside a small basket with a lead cover. (The "basket" is literally an "ephah," a grain measure of only about 36 liters in capacity.) The woman, who is explicitly identified as "wickedness," tries unsuccessfully to get out of the basket, and then two women with stork-like wings pick up the basket, and fly her to Babylonia.

This strange vision has received a number of interpretations, but the most common one is that it represents God's promise to remove wickedness from his people — to cleanse them of their sins. It seems to me that that interpretation is probably right. But why does the vision represent wickedness as a woman? Again, a number of proposals have been made.

Sexist and feminist interpretations

Traditionally commentaries have been quite blatantly sexist in their explanation. Here is an example from the classic conservative Protestant commentary on Zechariah by C. H. H. Wright (1879, reprinted in 1980), p. 116: "[Wickedness] is represented as a woman, because of the power it displays as a temptress, whereby it exercises such an enticing and dangerous influence over the souls of men. Grotius was not far wrong when he said that wickedness is here described as a woman, because she is 'the mother of thefts and perjuries and of all crimes.'" It seems that, for Wright, a woman is a fitting symbol of wickedness because she is a temptress who seeks to seduce men. The assumption seems to be, not only that women are generically an evil influence, but also that the message of the Bible is directed in the first place to men.

It is not surprising that feminists have reacted with outrage against this kind of interpretation. They are quite right to protest against this kind of talk, since it maligns women and elevates men to be the primary hearers of the Word of God. However, in their reaction to the sexism implicit in much traditional biblical scholarship, they often fall into another kind of outrageous interpretation.

Chapter & Verse

Al Wolters

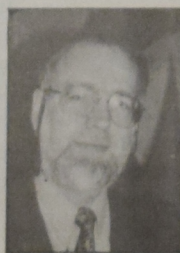


A telling example is found in the work of Phyllis Trible, a well-known contemporary Old Testament scholar. She writes that many passages in the Bible are "much more patriarchal" than usually perceived, and elaborates on this as follows: "Hosea employed female harlotry to denounce wayward Israel in contrast to the male fidelity of Yahweh (Hosea 1-3). Ezekiel exploited the female with demeaning sexual images (Ezek 23; 36:7). Zechariah continued the process by identifying woman with wickedness and envisioning her removal from the restored land (Zech 5:7-11)." In Trible's view the seventh vision of Zechariah, "by identifying woman with wickedness," is simply perpetuating the oppressive patriarchal ideology of the Bible elsewhere.

A false dilemma

However, we do not need to choose between Wright and Trible, both of whom seem to agree that the picture of the woman in the basket implies that the Bible is here identifying wickedness with the female sex. But this is clearly not the case. It is a common feature of the Hebrew language (and other languages that have grammatical gender) that personifications of feminine abstract nouns are women. The noun "wickedness" in Hebrew — like most abstract nouns — is grammatically feminine, and is therefore personified as a woman. But the noun "wisdom" is also grammatically feminine, and it too is personified as a woman (see for example Proverbs 1 and 8). It is for the same reason that the picture we often see of personified Justice, blindfolded and holding a pair of scales, is the picture of a woman. Justice is *Iustitia*, a feminine noun in Latin. Such personifications do not mean that those who use them are implicitly identifying wisdom or justice with the female sex; they simply mean that personifications follow grammatical gender. It is therefore a complete misunderstanding of the workings of language when both sexists and feminists read Zechariah 5:7-11 as somehow equating femaleness with wickedness.

Besides, both these readings overlook the fact that it is two women who symbolize God's redemptive action in banishing wickedness from his people. But it would be a mistake to lay a great deal of stress on this. The point of the vision is not the gender of its characters, but the saving deeds of God which it promises.



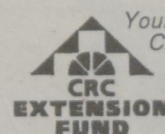
Al Wolters teaches Bible and Greek at Redeemer College, Ancaster, Ontario. He is working on a commentary on Zechariah.

Church leaders protest lawlessness in Zimbabwe

GENEVA (ENI) — Senior officials of international church bodies have warned that the occupation of white-owned farms in Zimbabwe by thousands of supporters of war veterans, in defiance of court rulings, is undermining the "rule of law".

The general secretary of the Lutheran World Federation (LWF), Dr Ishmael Noko, who is himself Zimbabwean, said that "illegal occupations of properties, violence

and intimidation cannot, in my view, be condoned." Dr. Konrad Raiser, general secretary of the World Council of Churches, warned that recent developments in Zimbabwe, including the property invasions, gave the impression of a "massive breakdown" of the rule of law. "Combined with the already tense economic situation, they appear to threaten widespread chaos," he said.



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News/Agriculture

U.S. protests feeble U.N. resolution on human rights abuses in Sudan

GENEVA, Switzerland (EP)—U.S. representatives objected to a human rights resolution on Sudan adopted by the United Nations Human Rights Commission on April 18. The delegates protested that the resolution, proposed by European Union representatives, failed to address the human rights concerns adequately.

"We remain profoundly concerned by the grave human rights situation in Sudan, which we condemn in the strongest terms," said the U.S. delegates. "Given the overwhelming evidence of the serious human rights abuses by the government, we believe the text of the resolution is deficient and does not do justice to the victims of such abuses."

Slavery downplayed

The most controversial issue surrounding the resolution is slavery. The European Union resolution adopted the euphemism 'abductions,' while the U.S. delegates wished to see the behavior clearly defined as slavery.

Relief organizations and human rights groups have gathered enormous amounts of evidence and eyewitness accounts of the atrocities in Sudan in the last decade.

The organization Christian Sol-

idarity Worldwide (CSW) has been active in uncovering and documenting the consistent pattern of slavery in Sudan. Members of CSW have brought back stories, collected from different locations at different times, showing that the practice is systematic. Victims typically tell of raids carried out by government soldiers; those captured are tied and taken to the north where they are either kept by their captors or sold to others.

In captivity slaves are treated as the property of the "owner" and are exposed to beatings, murder, forced conversion to Islam, starvation, prostitution and other sufferings. CSW claims that the release of these captured peoples is only secured through payment to the "owner."

Slavery was only one of the issues inadequately addressed in the resolution, say U.S. delegates, who strongly condemned the continued persecution of religious minorities.

"The Sudanese government continues to harass and detain Christians and animists, raze church buildings, and persecute Muslims who do not adhere to its radical brand of Islam," the delegates said. They raised the issue of the Sudanese government's bombing of civilian targets in southern

Sudan, including schools and medical facilities.

The U.S. also focused on the "regular and continued bans on UN humanitarian flights into southern Sudan," expressing particular concern about the ban on flights to the western Upper Nile region. Thousands in this region are being forcibly displaced due to the government's expanding oil industry.

In his report distributed at the

Commission, the UN Special Rapporteur on Sudan stated that he "is convinced that the oil issue, in western Upper Nile, lies at the heart of the conflict.... Oil exploitation has resulted in the exacerbation of the war."

"There is no doubt that the severe human rights abuses taking place in Sudan are simply not being sufficiently addressed at the international level," stated CSW's spokesman.

"We are also extremely concerned about the impact that the exploitation of oil is having upon human rights and the chances of peace in Sudan. The international community must take a principled stand and ensure the security of the people before they seek to profit from their land. Any other set of priorities is clearly morally reprehensible," he asserted.

Letter from England

COUNTRY COUNTERCULTURE

VERN M. GLEDDIE

In a graveyard in a small village in Southern England, I am sitting in the quiet of early morning to write. It is a rare sunny morning and I am soaking up that as well as the view from the hillside.

In spite of rain showers, my wife and I have enjoyed many walks out into the Cotswold hills. Rolling hills are dotted with villages each with a spired church and houses made from local stone: walls, floor and roofing. Here and there tower large trees and small patches of forest, but mostly pasture and cultivated fields blanket the landscape. Sheep graze on every hillside.

'The Trouble With Sheep'

Sheep are definitely the predominant agricultural enterprise in the Cotswolds. One morning we listened to a BBC radio program entitled, "The Trouble With Sheep." It began with a list, each item followed by a sheep's "baaa." The list founded in pessimism: footrot, flystrike, fence-crawling, dog kills, abortions, a desire to die. Though I identified with the list, I hadn't thought of it as being that bad.

Of all farming enterprises in England, pig production is the least remunerative. In front of the parliament buildings in London, right beneath a statue of Winston Churchill a large sign reads, "Pig farmers get no subsidies." To varying degrees all commodity prices are depressed.

Food prices, however, stretch family budgets and certainly do not reflect low farm prices. Retail meat prices range from \$4.00/lb. for chicken to \$9.50/lb for lamb to \$14.50/lb for filet of beef (prices Canadian). Generally one can count on prices for goods here being double Canadian prices. Yet wages parallel those in Canada. Materialism, in a typical "western" way, rules England. Motorists roar down roads and streets in their new cars seemingly oblivious to fuel prices reaching almost \$2.00 Cdn per litre. New houses rise on village outskirts. Modest older houses sell for about \$500,000 (Cdn). Shop turnstiles rotate constantly.

Low interest in Christianity

British interest in Christianity is low; not surprisingly, given the materialistic bent. More people lie buried under the floors in cathedrals than sit in the pews on a Sunday morning. Everywhere church buildings stand, even in the smallest villages. In the city huge church buildings soar into the sky, sometimes back-to-back. In small churches and cavernous cathedrals services

continue to be carefully and faithfully conducted to a handful of parishioners.

In the graveyard where I sit elaborate memorials stand dedicated to people long dead. Inscriptions on the stones long since peeled off by the weather, means names and accomplishments are long forgotten. Most church buildings here date back to the 12th century. One church we visited had celebrated its millennium in 1997. Like the eroded gravestones in cemeteries, church buildings stand but the average Brit seems oblivious to the reasons why.

Church liturgies, wall hangings, stained glass windows, and engravings all carry the good news of the Christ. But, except for the interest of a considerable number of tourists filing through every day, the message is largely ignored.

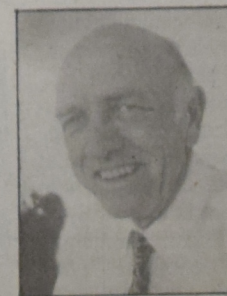
Stilted English detracts from worship

We were edified in public worship in the main denomination here the several times we participated. The stilted ancient language of the liturgy, however, detracted from the experience. The language is 17th century, "when the English language was at its best," according to an explanation in a liturgy booklet.

As I look out over the rolling hills, dew rising from verdant valleys, birds singing from blossoming trees, I think of the phrase from a missionary hymn: "where every prospect pleases and only man is vile." Strong language, but Biblical, and it does prompt me to pray for vigorous renewal in the church of Christ here.

Already there is evidence of God stirring the great potential in England's churches. The rich church history here, the commitment of clergy and the enthusiasm of a core of young people augers well for the church.

Every time commuters pass through London subway doors, a voice reminds them, "Mind your head." As God moves His people, it may soon be that "Mind the church" becomes the watchword.



Vern Gleddie, who has a sheep ranch near Edmonton, Alberta, expects that when God moves there will be far-reaching effects on all aspects of life, even sheep-farming, including the ability to enjoy the good in sheep as well as the trouble.

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Sports/Parenting

Who's to blame?

After the Buzzer



Game Three. Ottawa and Toronto. First round of the playoffs. Ottawa scores a goal to go up 3-1 in the third period. Curtis Joseph, the Maple Leaf goalie, races after the ref crying the tears of the betrayed. An Ottawa player deliberately interfered with him. The goal shouldn't count. In his frenzy, he accidentally knocks over the ref and gets a 10-minute misconduct penalty. After the game, both players and fans are quick to point the finger. It's the official's fault that the Leafs lost.

Marc Crawford, the coach of the Canucks, was equally outraged a couple weeks previously. His mighty team lost a crucial game to the Oilers and ended up missing the playoffs. After the game, it was clear who was responsible. A late penalty call on Mark Messier lost the game for the Canucks. His cross-check on an Oiler forward was misunderstood and taken "out of context." Such injustice. Now the Canucks were done for the year.

I teach middle school kids. It's always amazing to me how obsessed they are with fairness and, more specifically, with placing the blame on someone for their misfortunes. Whether it's a failed test, an untimely detention, or a lost assignment, the most important consideration is that someone — anyone — is held responsible for it. I'm not condemning them. I did the same thing.

Deflecting responsibility is a sport

I used to wonder where that all came from. Then it hit me. Kids live in a world that does exactly the same thing. In politics, business, entertainment, justice, sports, you name it... people act exactly the same way when things go wrong. They frantically look for someone to blame. Deflecting responsibility is a sport in itself.

I read a study a few months ago in which several hundred public high school principals were asked to describe what they thought was the single biggest problem in schools today. After collecting all the survey responses, the researcher came up with one statement to summarize his results: "The single most significant problem in schools today is a lack of personal responsibility and regard for self, others, and property."

Blaming is nothing new, of course. Adam and Eve did it. Ever since, people have come up with millions of new angles on redirecting responsibility. It seems, though, that it's become standard operating procedure in our culture. Why? Is it so hard to say "I made a mistake" or "I let you down"?

Justice and fairness have become myths

Yes. It is hard. The reason is simple. For most people, there's no truth anymore. Post-modernism is so entrenched in the fibre of society, the concepts of justice and fairness have become myths. Authority is to be questioned at all times. No one has the right to make expectations of another. Personal responsibility means protecting my own self-image and interests, not taking responsibility for someone else's or society's needs.

We need some good old-fashioned accountability. It wasn't so long ago that professional athletes owned up to their mistakes. I remember back in the Edmonton Oilers' heyday of the mid-1980s when guys like Andy Moog and Paul Coffey would actually use the words, "I didn't come through for my team tonight" in post-game interviews. Can you imagine? What heresy.

Somehow all this babyish blaming in pro sports is happening for a reason. Maybe it's forcing us as individuals to look at how often we blame someone or something else for our failure. By doing so, maybe we can avoid passing on one of the most insidious cancers in our sinful nature to our kids. Then again, maybe it's not our fault...



Tim Antonides teaches Grade 8 and is a basketball coach at Surrey Christian School in Surrey, B.C.

This, too, shall pass: thoughts on motherhood

Karen DeBoer

I get groceries on Thursdays. Maybe you've seen me. No make-up, raincoat decorated in drool and cracker crumbs, sweats and runners. (Some might say I look unkempt, I prefer to think of it as travelling incognito). I push two carts — one filled with food, one filled with children. Last week I knocked down the end display in aisles 7 and 13. The store manager suggested I get a WIDE LOAD sign. I'm sure he meant it in the nicest way.

Memory? What memory?

The store I shop at is chaotic, cluttered, and the floor hasn't seen a mop in weeks. I go there because it feels like home. I'm also usually able to find the list I lost last week somewhere in the bulk food section. I make lists for everything now. Not because I'm so organized, but because I can't remember anything. I have a theory that each time you have a child you lose a quarter of your memory. I've had four.

Recently, when leaving a message on an answering machine, I forgot my own phone number. As I frantically flipped through a phone book looking for my name, the machine clicked off. I did what any mother in my position would do — called back and blamed it on the kids.

When I was on the outside (working for pay) I could answer a phone, respond to questions and type a memo simultaneously. That hasn't changed much. I still answer the phone, respond to questions ("No, you can't drink the Windex"), and write notes ("Please excuse my daughter from class, I'm investing my life savings into her orthodontic work today"). The people I work with now are simply smaller, younger and change their outfits several times throughout the day.

They also encourage me to use skills I thought I'd forgotten. I jump rope, color with crayons, chant hand-clapping rhymes and kick soccer balls. They appreciate the talent it takes to stick a Cheerio on the tip of my nose. They think my body is perfect — to trace with sidewalk chalk as I lie in the middle of our driveway. They love spontaneous dancing and appreciate the technique it takes to do the 'Funky Chicken'.

Of course, the challenge is in balancing my old skills with the new. Accepting that my "To Do" list will never end. Realizing that some day I will get to wear crisp,



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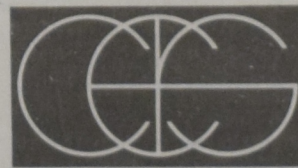
clean white cotton blouses again. Remembering that motherhood requires nurturing, not efficiency. Looking to God for my parenting cues.

'Now what?'

Yesterday one of my kids stayed home from church with a sore throat. After giving her medicine and propping her up with pillows and a book, I left the room and bustled around, tidying up the house. "Mom!" she called "Yes!" I answered from another room in a "Now what!" sort of way. "Mom,

could I just have a hug?"

Wow. I dropped my husband's clothes to their eternal resting place on the floor and thanked God for using my daughter's quiet, small voice to remind me to "be still." And, as I sat holding her, I thought of God's Son, who led a busy earthly life with incredible demands placed on him by family, friends and even strangers, yet made time to take the little children in his arms, put his hands on them and bless them. Lord, help me do the same.



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Parenting

Advice on parenting teens from those who know them best – teenagers

Introducing your teenager

The following are excerpts from short essays written by teen students from several different Christian schools. We had almost 100 to choose from, so instead of publishing a handful, we picked a few lines from a large number. Most students chose the highroad of humor, advising parents to eliminate all curfews, dish out unlimited allowance and hand over the keys to the family car. So, parents, take the advice – and the criticism – in the spirit they were given.

Be advised, however, that our sampling is highly scientific: every piece of advice you see here represents millions of teenager's brain cells. In fact, they may well contain the words of your teenager. This is why we left out the names of the writers. The same piece of advice was repeated in so many different essays that selecting one over another became almost arbitrary. Anonymity also allows you to hope that one of the eloquent expressions of appreciation was written by your very own teenager, although most found humor and satire easier to do than sentiment.

Thank you to all those teenagers and teachers who responded to CC's invitation to write. Thank you, too, to those who didn't: I couldn't have waded through another batch!

HDN

I always hear: "Well, ya know, hunny, I was a teenager once too. I know what goes on. I'm not that far behind the times." Sorry, but they are....

The point is, that as much as parents think they know about being a teenager in our day and age, they still come at it from the influences of their childhood. It's different now. When I walk the streets, the elderly shrink back in terror....

"Don't try to use words you think are cool, because they're probably completely outdated anyway."

Listen to what your teenager has to say before jumping to conclusions. If you listen to your teenager, she will feel that you are being fair and will respect you for it. This doesn't mean that you should base your conclusions on what your child has said. Remember, communication is the key.

Make your teenager feel special, complimenting her on the talents that she has, not nagging her to improve the talents she lacks. If you push your teenager too hard, she will feel stressed out and feel the need to prove herself to you.

When I become a parent, things will be much different than the way I was brought up. I will make my kids go to church, and like it. On Christmas we will open our presents in the morning, not the night before as some families do (mostly Dutch ones from what I hear). We will, whenever possible, sit down together over a home-cooked meal that we all helped to prepare and talk about what happened that day. After dinner we will sit and read a chapter out of the Bible. I will never ground my children; I will just kill them.

Don't show baby pictures or embarrassing pictures of us to our friends and say, "Oh, look at that cute little bum!"

Let us do homework while watching TV instead of doing it in our room. It is so boring there, and we feel left out because we hear people laughing.

We hate those green, icky things called Brussels sprouts. They make us want to barf. Let us eat what we want.

Never ask your kids who they like. It is annoying and it is our business.

Moms, never give your opinion on girls in our class or on those that we know.

Don't tell your kid to slow down when there is a pole 50 metres away and they see it.



CC FILES

Always trust your kids. If they say they're sick, they're sick. Don't make them go to school.

Don't try to use words you think are cool, because they're probably completely outdated anyway.

If you like the music we are listening to, please don't tell us. If you do, we will probably never listen to it ever again.

Don't be insulted if we don't take your opinion on clothing. It's not that we don't want it; we just don't trust it.

Don't exaggerate about all the chores you had to do when you were a kid. It certainly won't make us any more willing to do ours.

Don't give your children big talks about responsibility. Give us a little talk but not a lecture.

We need to learn our own lessons simply by making mistakes.

Love us and let us know that you do – but not by embarrassing us by hugging and kissing us in public.

Let us talk to our friends on the computer; it is just like talking on the phone but we are exercising our hands.

Give us boundaries and teach us values.

Whenever we ask to go over to a friend's house, don't make us write a book to you about what we are doing and who is going to be there.

Don't always ask whether or not we have a boyfriend or girlfriend. We will tell you.

Don't ask if we've kissed someone yet. If we wanted you to know, we'd tell you. Give us some room from time to time; but don't forget to tell us that you love us. Please don't remember all the

hurtful things we say; we may be hurting at the time too. Don't think we disobey you just for the sake of disobeying. We do some dumb things just like you did when you were our age. Don't think that we don't appreciate all that you've done for us. We do. We just don't tell you that often.

When a teenager does something against their parents'

will, it is often viewed as rebellion, when many times it is simply an attempt at freedom. Teenagers need freedom to make their own choices so that they can grow and mature into independent and well-rounded individuals.

Some things in your relationship with your parents, and often the most important, are left unsaid. It's not that you take them for granted, but that it's often too difficult to put into words just how much they mean to you.

What I'd most like to tell my parents in order to encourage them is that although I may not always agree with their decisions, I really respect them, and I know that whatever actions they take are done with my best interest in mind. I appreciate the values and the morals they are teaching me and know that they will benefit me for the rest of my life.

For more student snapshots, see "Hey, Mom, hey, Dad..." on page 13.

11 by Advice for parents

There are some things I wish my parents knew about being a kid. One thing is that kids have problems a lot and they don't always know how to handle them, so we get frustrated. Another thing is that we like to be funny at the supper table to cheer you guys up. That is why we forget to eat our supper. A third is that sometimes having a messy room is enjoyable. We feel it is more cozy and not so bare looking.

Here Parents: these are some pointers from your own teenagers

- ① "O.K. mom, you don't have to come with us."
- ② "When we go camping you don't need to check our bags twice, 'We know what we need'."
- ③ "O.K. mom, we know what clothes we need. You don't have to show the whole store."
- ④ "We are only going to the movies with girl friends, what possibly can we do."
- ⑤ "You don't have to stay up all night we'll be home on time."

What I Wish I Could Tell My Parents Without Being Mushy
My parents do alot for me. They drive me every where. Whether to the Bakery for a treat or pulling me out of school for a trip. You often take me out for a special time. Mom, you wait in the mall for me for hours because I want to try on everything in the store. Dad, you practice the sport I'm into with me. Both of you encourage me and direct me in the way of the Lord. So I guess the thing I want to say without being mushy is that I love you and all you do for me.

Parenting

Ten tips for talking to teens



FLEET PUBLICATIONS INC.

Lynn Marie-Ittner Klammer

When Linda was fourteen, she moved with her family to a different city. She felt alone and frightened. "I really needed to talk to my parents" she remembers, "but they would never have understood."

Jackie was sixteen when the young man she was dating pressured her for sex. "I wanted to talk to my mom about it, but she would have just got mad."

Linda and Jackie are two typical teens with typical problems. Like many teens, they both wanted to talk to their parents about what they were going through, but something held them back.

Do you ever worry that your teen won't come to you in times of need? Do you long to be the kind of parent that your children will feel free to talk to about anything and everything? There's no way to guarantee your kids will come to you with all their concerns, but you can encourage it by remembering ten simple words.

Respect

There can be no open communication without respect. Your son may not always believe as you

believe, or make the choices you would like him to make, so if you don't respect his views, he won't feel free to discuss them with you. Modeling respect teaches him the importance of respecting your views as well. If you don't respect your teen's views, they may never tell you anything that they feel you don't want to hear (the very things you most need to know).

Freedom

If your daughter knows that by confiding in you about her friends using marijuana, you'll get angry or ground her, she's not likely to open up. She must feel free to tell you anything. This doesn't mean that you must condone her actions, or that she shouldn't be held accountable, but she shouldn't feel afraid to talk to you. Make it clear to your teen that there is no "punishment" for confiding in you.

Accountability

This is where many parents slip up. Even under the most difficult of situations, we must all be held accountable, and teens are no different. When our children are small and not yet able to make in-

formed and independent decisions for themselves, we as parents often shoulder a portion of the consequences of their behavior. As children grow, however, the responsibility for their choices becomes their own. Confiding, sharing and supporting does not translate into rescuing. You will not help your children by shouldering their troubles for them. Allow your teen to talk, but keep responsibility where it belongs—on your teen.

Active listening

When your son comes to you with a concern, it's time to listen. Even if what he tells you makes you angry or afraid, it's not the time to show that—this is about him, not you. Try to tune into how he is feeling as much as what he is saying. Let him see and hear that you are truly concerned, interested, and *hearing* what he is telling you.

Parent

The mistake I've seen most often in my work with parents and teens is that some parents desire to be a "friend" to their child. A mother once told me: "We're apart all day. When we're finally together at night, the last thing I want to do is be an authority figure. I'd rather just be pals." As harmless as this may sound on the surface, it's not what your child needs. If you want a friend go get one, but don't rely on your child to fill that need. Children need parents. Be a parent, and your child will come to you for serious guidance, not just camaraderie.

Time

In this fast-paced world, there

are many demands placed upon you. At the end of a long day, the last thing you may want is a lengthy, emotionally-draining discussion with your child. Try to remember your priorities in life. Let the dishes sit, cancel the outing, whatever it takes. Demonstrate to your teen that he/she is most important in your life. If you put off a discussion when your child is ready to talk, you may never get a second chance.

Judgment

One of the phrases I use most often in therapy is "feelings are neither good nor bad, they simply are". In the same way, positive communication is not about judging what another is saying or doing, it's about sharing ones thoughts and feelings. Don't let "right" vs. "wrong" enter into your communication with your teen.

Problem Solving

After (not during or before) your conversation, reaching a conclusion may be useful. Sometimes kids just want to talk and feel that they have truly been heard and understood by you, but other times they may need your guidance in making a decision. When problem solving, make sure to keep the focus on the teen, not on what you think. Research, discuss and reach a decision *together*. Your teens will never learn to stand on their own two feet if you make the decisions for them.

Compromise

Remember that your teen is in a transition period of life. No longer a child, but not yet an adult, your teen must rely on the solid

groundwork that you have laid for him as a child. He will draw from that groundwork, but the choices he makes now must be his own. For that reason, you may often find yourself at odds with the decisions he makes, and feel frustrated by your diminishing control over his life. This is where compromise becomes important. Compromise does not make you look weak. It does not lessen the value of your views. Compromise demonstrates that you are not stuck in some arbitrary code; you are able to reason, and to meet your teen halfway. At times when compromise is impossible, remember that it's okay to agree to disagree.

Faith & Love

The most beneficial thing you can do for a child of any age is give him the benefit of your beliefs. Show your children through your behavior the power of your faith, the strength of your convictions, and depth of your love.

Most teens have good instincts. Some may wander off the beaten path from time to time, but most will eventually find their way back and be the richer for the journey. Build them a firm foundation of love and respect in early childhood, teach them your values, give them the benefit of your experience and knowledge, and bless them with your faith and love. Provide them with all these things, and your child will grow not only into a trusting and sharing teen, but also a responsible, self-sufficient adult.

Lynn Marie-Ittner Klammer is a Clinical Psychologist who has counselled teens and parents in conflict resolution.

Hey, Mom, hey, Dad: Don't look so sad: There's words in here will make you glad

Inspiration seems to come at the strangest time: 11 p.m. is typical for me. I spend the day complaining of nothing to do. Then, at 11 p.m. I come alive. I think of hundreds of things that would be perfect to make, five different people I could have had over, and about 53 ways that I could have made the world a better place. I had the whole day to do all these things; yet, I just had to think of them at the end of it.... So, being very quiet, I get all the supplies I need to make stuff, arrange three sleep-overs, and proceed to better the world.

The next morning arrives and my mom comes to wake me. She finds me amidst a pile of popped corn and glitter. "Get up and clean

this pigsty!" she screams. "What in the world were you doing?"

My parents will never understand. But I guess I can't blame them. I barely understand it myself.

A couple of years ago I kept on getting invited to girl/guy parties and I'd ask my mom and dad if I could go, and they would always say no. I couldn't understand why. So finally I was invited to one of my really good friends' party and there were going to be boys there. I didn't tell my parents because I wanted to go really badly. But when my mom dropped me off, everyone was playing in the front yard, and my mom saw them. She let me go, but she was upset with

me when I got home. A couple of weeks later, I was invited to another party. This time it was a boy's party. Of course, I was not allowed to go! Anyway, the fact is that I have a lot of awesome friends, and among these friends are boys. It's reality. I want my parents to trust me to make the right decisions.

I suppose my parents would consider it a miracle if I made it through a series of days without at least a fit of sullenness or a mild temper tantrum. Despite these flaws in my character, it often strikes me as amazing that my parents can overlook these faults so easily and without passing judgment. As I reflect on the hours each

day that my parents spend with me, teaching me right from wrong (they taught me that playdough isn't food, and all those other necessities in life), I can't fathom how they manage to do it with four of us.

Do you ever wonder if you are using the wooden spoon too much for things other than cooking.... Well, I remember those days well enough to tell you that some techniques my parents used to set me on the right path made me so furious that I would stupidly bang my head on the wall. I guess that was some way of getting back at them, but the only effect it had was on me—and hundreds of my brain cells.... I have gone through a

complete transformation since then, and it was all because of my parents and God. Parents have an enormous influence on their kids through everything that they do.

The way they raised me has provided me with a good sense of values, a good sense of humor and a good work ethic. I hope that they will continue to give me advice and help me through life, even though I keep telling them, "I know." All those times that you told me something and thought that it didn't sink in: it actually did, it just takes a while.... Lastly, I would like to say that I never would have made it through math without your love and support.

World perspective

Life in a Zimbabwean squatter's settlement



DAVID BROWN PHOTOS

Anesia Mboshmbo, an elderly woman whose daughter and two sons died last year from AIDS, leaving her with four orphan grandchildren.

David Brown

HATCLIFFE SETTLEMENT
OUTSIDE HARARE, Zimbabwe – Hatcliffe is a community with a population approaching the size of many small Canadian cities. There are major differences, however.

Hatcliffe is a squatter's settlement stretched out over a series of hillsides on the outskirts of Harare.

Despite a population of between 15,000 and 25,000, Hatcliffe bears closer resemblance to a refugee camp than to a town.

"When you see this community, you'll realize that these people are living under sub-human conditions," says Rocky Munyanyi, as he drives towards the community. "You feel tied to do something... to do something."

Munyanyi is the program

manager for the Hatcliffe Area Development Project, a new project being undertaken in partnership with World Vision Canada.

This is how a child sponsorship program begins.

During its first year of operation, World Vision wants to find Canadian sponsors for 684 of the poorest children in Hatcliffe.

Children like Nancy Mandeyea, a six-year-old girl living with her parents and five other children in a two-room shanty with a dirt floor and thick plastic sheeting on the walls and roof.

"I live in a shack," says Nancy's mother, Loveness. "When it rains during the night, the children start to cry."

So far about 70 sponsors have been found. While the \$29

monthly sponsorship payment is used to offset education and healthcare costs for an adopted child, much of the money is used to improve the living conditions of the community.

Loveness is among several people on a community management council who gather in the cramped living room/kitchen of Catherine Jack's tiny cabin.

"Hello. How are you?" comes the melodious Zimbabwean greeting. Each member shakes a visitor's hand.

Tightly-cramped homes

Together, they sit in a tight circle, almost on top of each other's laps in the tiny dwelling where a two-burner paraffin stove sits next to a tiny 12-inch television and radio/tape recorder.

Together they explain how the community came to be; how they want to turn their temporary quarters into a permanent community by addressing the water, sanitation, education, health and economic needs of its members.

Hatcliffe began seven years ago when the Zimbabwean government decided to evict and relocate about 500 families in a catchment area on a commercial farm by declaring them squatters.

Told they would be resettled permanently within six months, years later most of them are still there and their numbers continue to grow.

While the government says there are about 9,000 people in the community, World Vision says there are about 15,000, while community council members reckon it's closer to 25,000 people.

"So many people who are declared squatters are pushed here," says Peter Mberezenga, another council member. "We've got so many problems."

Those who have been there the longest live in tiny cabins. Families with six, eight, ten members are squashed into tight two-room shacks the size of an average Canadian living room.

Moreover, newcomers live in shanties where, during rainy season, water seeps through the plastic sheeting that serves as roofing and courses across the dirt floors.

One moment, the air is hazy with dust; the next, the ground is so greasy with mud, that people have trouble walking up a small hill without slipping.

There is a school but no teachers or supplies. The volunteers who come to teach don't stay long because of the living conditions. Yet most families do not have enough money to pay the school

fees or provide uniforms at outside schools.

There is a medical clinic, but like the school, no nurse or medical supplies.

There is no electricity. Sanitation is inadequate. There are not enough toilets or public latrines. While there is a latrine replacement program funded by a British aid agency, there is a shortage of

the women.

They're distributing maize seed packs to help feed people. Eventually they want to train farmers and develop micro-enterprises.

Right now improved housing is high on the list for those living under plastic sheeting. In many homes, cooking fires are located inside, filling the house with acrid smoke that poisons the eyes.



Hatcliffe children.

adequate toilet facilities. Many that do exist are full.

Infectious diseases common

Hence, infectious diseases like tuberculosis and dysentery are common.

On average there are about 250 people for each squat hole. The average should be 25. Likewise there is a shortage of boreholes or wells where the community can obtain its water.

In February, there were 14 boreholes located throughout Hatcliffe. Of those, five were operational. The national standard says there should be one borehole to serve 250 people.

Councilors say that the average annual per capita income in the community is \$9,000 Zimbabwe or about \$350 Canadian. Yet they cannot afford to travel into the city for work.

Despite the obstacles, the community has a vision, culled from a fall workshop when the development project began last fall. "World Vision ended up getting involved through requests for assistance," says Munyanyi.

For starters, with a first-year budget of \$50,000, they plan to rehabilitate the boreholes so that there is an average of 1,000 people for every borehole, reducing the waiting time at a water hole. They want to drill new wells located on level ground, away from toilet drainage areas. Then they want to install washing slabs for

Among the residents living under plastic is Anesia Mboshmbo, an elderly woman whose daughter and two sons died last year from AIDS, leaving her with four orphan grandchildren. "I want a better place for them," she says.

Further along on a winding path where a narrow stream trickles by is Agatha Mupankurirwa's home. Mupankurirwa, 51, lives by herself. A smoky fire burns inside the doorway. The floor is cracked like a dry riverbed. Rocks hold down the plastic walls and there is a hole in the corner of her ceiling.

She sits on a tiny mat saying little, letting her surroundings speak for her.

Up the hillside is Loveness Mandeyea's home. Plastic is spread across the floor. There's a cupboard filled with plates. A single bed sits near one wall. Magazine pictures decorate the walls.

Her husband is unemployed and there are six children aged 3 1/2 years to 20 years of age living there. She crochets crafts to sell at the marketplace to earn enough money to buy salt and maize.

All too soon the tour is over and nightfall is coming. Children play soccer in the middle of the community while others burn wood to provide ashes for Blair toilets.

Loveness's words echo through the mind. "I live in a shack. When it rains during the night, the children start to cry."

David Brown is a Canadian writer who visited Zimbabwe earlier this year.

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Commemoration

Sixty years ago war came to Holland

Robert Anes

Early on the morning of May 10 1940 the sound of low flying fighter planes, air raid sirens and explosions awakened me. I had never heard the sound of machine guns or exploding grenades, yet I knew that's what I heard. Naturally my sisters and parents had also been awakened, and, all in PJs, we met in the hall between the bedrooms. "What's all that racket?" my three-year-old sister Willy asked, pleased to be able to use a word she had just heard the day before. Dad, with a grave expression on his face said: "I think war has come to our country."

Neither he nor Mom seemed to be afraid though, and their serenity calmed our anxious feelings. Everybody was thoroughly awake, it made no sense to go back to bed, and Mom said she would make an early breakfast. The noise was more distant now, so we were obviously not in any immediate danger.

Dad asked for a blessing on the food as he always did, but he also prayed for our country which was now at war, and for the soldiers and airmen, regardless of which side they were on. Breakfast was all over by about 7:30, and we couldn't wait to go out into the sunshine to join the people that had gathered in clusters. With excited voices they were pointing to the sky and discussing what was happening.



Suddenly a plane roared by overhead only about ten meters above the houses on the other side of the street. I could see the pilot, the big black crosses on the wings fuselage, and the black swastika on the tail. Mrs van Dam shouted hysterically: "Next thing he's going to drop a bomb, and then we're all history."

"You don't have to worry about that, Mrs. van Dam, that's a fighter plane," said Piet, who lived next door; he spoke with all the knowledge and expertise of a twelve year old. "Bombers have at least two engines, and they can't fly that fast."

If looks could have killed.... Piet just wanted to calm Mrs. van Dam's fears, but she thought he had made her look ridiculous, which had not been his intention at all.

But the laughter of the bystanders proved her right. She was known to wear the pants in the family, and Mrs. Jansen, who didn't like Mrs. van Dam very

much, couldn't help saying, "Out of the mouth of babes...."

"I bet he even knows what kind of plane it is. Boys are much more up to date on modern things than we are," said Mr. van Dam, trying to divert attention from his wife by changing the subject.

Piet looked up, and pointing to a plane that looked like the one that had flown over just seconds before, said: "Yes, there's one just like it — a Messerschmitt 109. And that one there is a Junkers Ju 87."

The adults were suitably impressed. "How can you tell the difference?" somebody asked.

"Easy," answered Piet, "Look at the wingtips of the 109. They're squared off. The wings of the Junkers are more pointed and much wider near the fuselage. The rear stabilizers on the Junkers are rectangular. Completely different from the 109. And when you look at the cockpit, the Junkers has a bubble that sticks out; whereas the bubble on the 109 flows into the fuselage. Besides that, the 109 has only a pilot, and the Junkers has a rear gunner behind the pilot."

Piet sure knew his planes.

High in the sky were other aircraft that looked like neither of the ones Piet had just described.

"What about those planes?" asked my Dad, pointing in another direction. "What do you know about them?"

We looked up, and saw a formation of four fighters, about to join the dogfight in progress. All four planes had one wing that was painted black, a dead give-away to Piet. "Those are Spitfires. See, the wings are much more rounded? They're not German. Those are English fighters. They're the good guys."

The noise of machine-gun fire increased. Suddenly one of the Messerschmitts burst into flames, and plummeted earthward in a steep dive.

People shouted: "That'll teach him! He won't do any more damage." Everybody cheered, except my Mom.

I wondered about that. As far as I was concerned, the Spitfires could shoot down every last German plane from the sky.

"Why aren't you cheering Mom?" I asked. "He is one of the bad guys."

Mom looked at me. "I can't help thinking there's a man in there. He probably has a wife, and maybe children. If he dies, his family or his mother will never see him again. And where is he going to wake up? In heaven or in hell? I really can't see much to cheer



Spitfires cruise in formation: "Those are English fighters. They're the good guys."

about."

That was a sobering thought. But he was attacking innocent people wasn't he? Under the circumstances, "Forgive those who trespass against us" didn't make a whole lot of sense to an eight-year-old. And the five years of misery that followed would hardly be the climate to foster that Christian virtue.



Mom said, "Let's go inside, it's about time for Dad to go to work, and we can't leave the little ones alone. Besides, I want you to help me, we've got work to do."

The part about the little ones made sense: there were the twins, Ali and Albert, just seven months old, and Willy, who was three. My sister Ria was seven at the time: she and I were "the big ones." But I wondered what job Mom had in mind.

When Dad had left for work and the little ones were looked after, Mom asked Ria to keep an eye on them. Then she got some large sheets of white paper. "I want you to help me: take a ruler and draw straight lines on the paper, about 4 cm apart. Then we'll cut them with a pair of scissors. We'll need a lot of strips, because we're going to glue them on every window in the house about 20 cm apart."

It seemed like a fun job. What kid doesn't like cutting and pasting? But I wondered, "Why Mom? Why are we doing this?"

Mom explained, "When a bomb explodes, there's suddenly a lot of

air pressure. Even if it's down the street, it will break windows all around. We don't want pieces of glass to hurt us; the strips of paper will keep the glass from flying around."

We set to work, and when Dad came home around five, every window in the house had a cross pattern of white paper on it, as did most of the houses around us.

The news we heard in the days to follow was not very good. Our soldiers were very much outnumbered and were forced to retreat most of the time. Except at the Grebbe hills near Wageningen, where, with outdated weapons, they fought like lions against the well armed German soldiers. Closer to home, German paratroopers had been dropped in Rotterdam to capture the bridges over the Maas River, but they encountered heavy resistance from the Dutch Marines.

On Sunday we went to church. It was packed, as were all the other churches. The minister said it would only be a short service, and he prayed for our country, the men in the armed forces, the Queen and the Royal family. Most people had not prayed like that before, and you could feel the calming effect.

Tuesday afternoon we saw a big column of black smoke rising high into the sky southeast of us.

"That doesn't look good," Mom said.

She turned on the speaker that was connected to a cable with four or five stations. Many people had cable radio in those days, just as people today have cable T.V. The

news was repeated every few minutes: a large formation of German bombers had bombed the harbor and inner city of Rotterdam. The German high command had issued an ultimatum to surrender within 24 hours, or the same thing would happen to Amsterdam, The Hague, and other cities.

Faced with a far superior and much larger army, Holland had little choice in the matter. We had relatives living in Rotterdam, Dad's sister and her family, and we didn't know whether they were still alive. We had no telephone, and it took a few days before we received a letter from them that they were all right. A few blocks from where they lived whole neighborhoods had been wiped out.

In the evening we heard that Queen Wilhelmina, princess Juliana and her husband Prince Bernhard, as well as Beatrix and Irene, and most of the cabinet ministers had left for England. It made little sense for them to stay around only to be captured and used as hostages, and most of the people understood that.



Thus started the nightmare that would last five long years. Even though it is now sixty years ago, I vividly remember those years, and have many more stories to tell. I am in the process of writing them. One of my cousins was a Lieutenant in the Netherlands Army at that time. He and his two brothers were in the resistance movement from day one.

Another cousin was in what is now known as Indonesia. He was a Lieutenant in the Air Force, and when the Japanese forces overran Java, he managed to escape to Australia. From there he went to the U.S.A., joined the U.S.A.F. and was in the Pacific theatre for the duration. His half brother was in the resistance movement in Holland; he was arrested and taken to Mauthausen. He never came back. There are many books about those years, but that is not the same as stories about things that happened to our own Fathers and Mothers, Aunts and Uncles. Stories of courage and faith. Unless we preserve them now, they will be gone forever.

Robert Anes is a freelance writer who is busy recording many more stories about World War II.

News Comment

Nose for News



Bert Hielema

TIME MAGAZINE came out with a special issue on the 30th anniversary of EARTH DAY 2000. Its front page boldly broadcasted: HOW TO SAVE THE EARTH.

Allow me to comment on this from what I think is a Christian perspective. As you may know, I am a dedicated Earth man. I try to waste as little of God's creation as I possibly can, to the point where I even try to be careful with toilet paper. No, I don't recycle it, but I always religiously save any piece of paper with one blank side that comes within my reach, for future use in my printer.

I walk or bike wherever I can. I have 10 solar panels on the roof of the one storey part of our 2 storey home. A small windmill sticks out high over my roof, contributing some power when the sun does not shine but the wind blows. Its high-pitched noise during a windy night is like God singing a lullaby to me.

We grow most of our food and bake our own bread, even grind our own flour. We have been vegetarian for some 25 years and thus

have a lot of compost. Also we recycle just about everything, only bringing a bag of garbage to the dump a couple of times per year.

MY QUESTION: CAN I, by doing this, really save the Earth? Will the little we do really keep God's creation from falling into disrepair even more? Will it be enough to stave off ultimate disaster?

Think again. Each day I get a newspaper and receive at least one magazine in the mail. I do this, knowing that each pound of paper causes 2000 tons of greenhouse gases. Sounds incredible, doesn't it, one pound of paper causing that much pollution? But consider what all has happened before we can sit back and read that book or that Saturday edition.

First numerous trees are cut by heavy machinery, then monster trucks haul these logs to a mill, where tons of water and steam are needed to make newsprint. This is then speeded to presses to be printed and distributed, causing plenty of pollution at every step. Whatever energy I have saved in careful living is more than offset by buying just one *Globe and Mail* each day.

Then there is our personal transportation. We do have cars which give the best mileage possible, but we fly 3-4 times per year, and the exhaust from airplanes is horrendous stuff. In spite of our valiant efforts not to use electricity from the grid, my panels do not generate enough to make us in-

dependent of Ontario Nuclear. So I still get an electricity bill each month.

So, since I fully well know that it hardly makes a difference in the overall situation, what's the use of all this? Well, I do have a reason. I see my life as a training ground for eternity.

SOME DAY — SOON I hope — the Lord will come back. He then will introduce us to the New Creation, where the 3 R's — Reduce, Re-use, Recycle — will be the only rule, where never a molecule will go to waste and never a nano-part of an atom of pollution will escape, where all components of creation, all things, all people, all animals will live in complete shalom.

It is my deeply felt conviction that, unless I train myself now to be ready for such a society, my attempts to piety are in vain. Faith, to me, is embedded in the way I become strong in my service of earth and its people. Without a conscious dedication to creation, religion can easily become a form of pious Christian secularism — if in daily living it renounces God as the Lord of the earth. From that perspective, the main function of the church ought to be a witness to the resurrection of Christ from the dead and the power of God in the new creation.

THIS BRINGS ME TO a question that has long bothered me. I grant that we need church buildings. We all know that they are expensive, both to build and to heat and maintain. Large edifices draw people from a wide area meaning long driving distances, which cause more pollution and so go against the grain of God's creation — ironically in the effort to honor God.

My problem: "Does the end justify the means or do the means defeat the end?" I know that fellowship is important and that familiarity makes life easier. Familiarity also breeds other things.

I would suggest that, in the interest of God's creation, in an effort to reduce driving and to minimize the horrendous cost of construction, including the extra use of natural resources and the burden of interest, it is not really responsible to erect new sanctuaries while so many small ones go underused.

At this stage of history, when creation cries in ever louder tones, rather than build larger and ever more expensive worship centres, we ought to be recycling older buildings and invigorating smaller

congregations closer to where we live. All this, because I fear that each successive Earth Day will see more and more pressures on the earth. As Christians we are supposed to be living examples of godly living, and this should be reflected first and foremost in the way we live and have public worship.

Enough. I know there is a searching going on within the Canadian churches concerning a new direction. I am convinced that any direction that stresses personal piety at the expense of God's creation is bound to be a dead-end. I don't condemn piety but I do condemn it if it is divorced from God's first love: his cosmos.

SOMETHING OR SOME-ONE DIFFERENT. Tom Long. Suddenly the darling of the Right, the Right that is usually wrong. But then so is the Left. Tom Long is the Ontario candidate for the United Alternative. Let me put him in a global perspective, because his sudden appearance is no fluke. There has been a revival of the Right in Europe. Austria suddenly saw 27 per cent of its electorate favoring a man with definite fascist ideas. The Swiss People Party, another right-wing movement, shared first place with the Socialists, with 22.5 per cent of the national vote. Their thesis is that politicians and civil servants are corrupt and inefficient, symbols of failure of the system of state hand-outs and the crushing burden of taxation caused by the dead weight of useless, unproductive people, compared to the private sector with the wealth creators, such as small businessmen, professionals, crafts men, farmers and even workers. Haider, in Austria, calls for complete deregulation of the economy to guarantee competitiveness and prosperity and to create jobs.

Back to Tom Long, who sounds remarkably like Joerg Haider in Austria. Tom Long, in an interview, said that he would flatten and lower income taxes, and pay for it by selling off everything from the CBC to Via Rail, that he would scrap corporate subsidies and reduce transfer payments to poorer provinces; and that he would radically toughen the Young Offenders Act.

When an advisor to his friend Mike Harris, he advocated the sale of all major Crown corporations from the Liquor Control Board to TVOntario, while expanding private healthcare and increasing parental choice in education, possibly through school vouchers or charter schools. In other words, a

vote for Tom Long is a vote for a downsized, decentralized, even more laissez-faire regime than that of Reagan. Tom Long is long on corporate independence and short on environmental protection — something that only the state can and must legislate and enforce.

Yet, he is trying to gain the leadership in a party which, as no other political movement in Canada (except the moribund Christian Heritage Party), caters to and finds favor with the 'Christian' element in the land.

THIS BRINGS ME AGAIN to the question: "What really is the definition of a Christian at the dawn of a new millennium?" Long's possible ascent scares me even more because I am afraid that we are in for some real natural disasters. Tornados, hurricanes, floods are all dramatic events. Not so droughts. A simple graph in a recent *Maclean's* showed Canada (too) dry, with far more rain and snow in the north than usual — the Arctic Tundra — and an average of about 25 per cent less in populated areas.

This unusual dryness is not limited to Canada. The U.S.A. also is suffering in equally vulnerable regions. *The New York Times* reports that much of the country's midsection and a broad swath of its southern tier from Arizona to Florida — roughly a quarter of the territory of the 48 states — are already experiencing a moderate to severe drought with the peak heat yet to come.

Especially the Iowa - Nebraska - Illinois breadbasket is extremely moisture deficient. On an average, drought is responsible for about as much economic damage as floods and hurricanes combined. A 1998 study found that droughts as widespread and severe as that of the Dust Bowl of the 1930s (when 65 per cent of the country was affected at the drought's peak in 1934) have occurred once or twice a century over the last 300 to 400 years. So we are overdue for one.

The study also found that a decade-long drought happens about once every 500 years. Even megadroughts lasting a century or two are known to have occurred in what is now California. We now have also something the world has not experienced before: global warming, which will intensify any drought by making more moisture evaporate from the land even faster.

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Correction:

In the April 3 issue of *Christian Courier*, page 12, the subhead "Ministry to self-imprisoned persons inspired by a dream" should have read "Self-Discovery of Imprisoned Persons ministry inspired by a dream" *Christian Courier* regrets the error.

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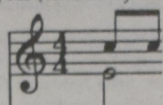
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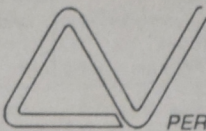
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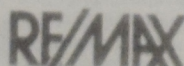
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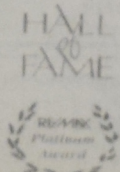
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Classifieds

Classified Rates	Weddings	Anniversaries
As of May 1999: Note: 7% GST will be added to all prices listed below. DEADLINE FOR SUBMISSION <i>Christian Courier</i> is published on alternate Mondays. Copy deadline for each issue is 8:30 a.m. Wednesday, eight business days prior to publication. RATES All personal and family announcements: \$16.00 per column inch (pci) + GST (columns are two inches wide). Display advertising re.: businesses and organizations: minimum \$18.20 pci + GST, depending on design and frequency. PHOTOS There is a processing fee of \$25 for the inclusion of a photograph with a personal or family announcement. Photo space is not charged pci, but we reserve the right to determine published photo size. Please note that we cannot use a faxed photo. We need either an original (which we will return) or a downloadable Internet image. PERSONAL ADS <i>Christian Courier</i> would be pleased to handle your personal ad in an efficient and discreet manner. The cost to set up a personal file under a unique file number is \$35. Ads requesting correspondence with this file are run at \$16 per insertion. All correspondence is immediately forwarded unopened. NEWLYWEDS & NEW PARENTS We offer a \$25 one-year subscription to couples whose wedding is announced in <i>Christian Courier</i> and to parents who announce the birth of a child in our paper. Please let us know when placing your ad that you want to take advantage of this offer. SUBMITTING YOUR AD mail: <i>Christian Courier</i> #4 - 261 Martindale Road St. Catharines, ON L2W 1A1 fax: 905-682-8313 email: ccadpromo@aol.com OTHER INFORMATION a) <i>Christian Courier</i> reserves the right to print classifieds using our usual format. And editing style. b) Please provide us with clear copy. <i>Christian Courier</i> is not responsible for any errors due to hand written or phoned-in advertisements.	Rejoicing always in God's presence and trusting in His guidance we, JOHANNA ALICIA and MICHAEL CHRISTOPHER, together with our parents, Harry & Hilda Fernhout and John & Diane DeGier wish to announce that we will exchange our wedding vows on Saturday, May 20, 2000, in the Second Christian Reformed Church of Brampton, Ont. Future address: 256 Queen St. W., Brampton ON L6X 1B1  <i>Congratulations to Christine and Jason on their engagement.</i> John and Marge Postuma and George and Jane De Boer are thrilled to announce the engagement of their children CHRISTINE and JASON May God bless your wedding day, June 3, 2000, and may your marriage always reflect His love and joy!	1935 May 12 2000 Gauw, Fr. Clinton the Neth. Ont. With joy and thanksgiving to the Lord our God, we hope to celebrate the 65th wedding anniversary of BAUKE and AALTJE KUPERUS (nee JELLEMA) We thank the Lord who has kept them in His care and we pray He will continue to bless them. Their children, grandchildren, and great-grandchildren: Andy & Leny Kuperus - Port Elgin, Ont. Jennifer & Tom Harriet & Mel Klazinga - Grassie, Ont. Jim & Julie (Joshua, Benjamin, Micah, Naomi, Irene) Annette & Mark (Luke, Hannah, Zachary, Lydia) Bryan & Faith (Justin, Joanna, Aaron) Yvonne & Arnold Crich - Clinton, Ont. Angela, Sylvia & Derek, Sherry "Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable, if anything is excellent or praiseworthy - think about such things." (Phil. 4:8) 1950 May 24 2000 "Zoo de Heere het huis niet bouwt, te vergeefs arbeiden dezelfde bouwlieden daaraan." (Ps. 127:1a) With hearts of praise and thankfulness to our heavenly Father, the children and grandchildren wish HENRY and THERESA SMEENK (nee DYKSTRA) a blessed 50th wedding anniversary. We are grateful for your courage, strength and commitment to our family and wish you many more years of happiness together. We invite all friends and relatives to an Open House on Saturday, May 27 from 1-4 p.m. at Maranatha Christian Reformed Church, 301 Scott St., St. Catharines, Ont. Best wishes only, please. All our love, Yvonne & Bill Korince - Owen Sound, Ont. Derek Kalverda John & Sylvia Smeenk - Belleville, Ont. Kim, Jeff, Brent, Andrea Frank Smeenk & Margaret Todd - St. Catharines, Ont. Brock Wilma Smeenk - St. Catharines, Ont. Address: 24 Rexleigh Cres., St. Catharines ON L2N 3X6
Thank You We would like to say "THANK YOU" for the many cards, phone calls, flowers, visits and best wishes we received from all over the country for our 60th wedding anniversary. Praise be to God for His blessings. JOHN and MAARTJE TOL Victoria, B.C.	Birthdays It is with great joy and thankfulness to the Lord that we celebrate the 80th birthday of our mother WILLY BOER on Monday, May 22, 2000. Love from your children, grandchildren and great-grandchildren: Harry & Barb Boer - Kingsville Jody & John Harder (J.J., Jennifer), Connie & Jeff McCormick (Brianna, Jessica) Mona & Sid Bruinsma - Goderich Rick & Marianne Bruinsma (David), Anita & Shane Schroeder (fiancé), Paul, John John Boer - Cottam Family and friends are invited to an open house on Monday, May 22, 2000, from 2-4 p.m. at the home of Harry & Barb Boer, 25 Cameron Dr., Kingsville, Ont. Phone: 519-733-5762. Home address: PO Box 155, Cottam ON N0R 1B0	Anniversaries  <i>Congratulations to John & Heather Shrimmer on their 50th anniversary.</i> 1950 May 26 2000 "Look to the Lord and His strength. Seek His face always." (Psalm 105:4) With much joy and thankfulness to God for His many blessings, we, the children and grandchildren of JOHN and HEATHER SHRIMER (nee VANDERWEIJ) praise God for their 50 years of married life. We pray that He will continue to bless and keep them in His loving care. An open house will be held, D.V., on Saturday, May 27, from 2-4 p.m. in the Fellowship Hall of Mountainview CRC, 290 Main Street East, Grimsby, Ont. Best wishes only. Harold & Ingrid Shrimmer - Smithville, Ont. Amanda, Jordan Fred & Tina Shrimmer - Coquitlam, B.C. Jeremy, Jacquelyn Henrietta & Clarence Mulder - Dunnville, Ont. Daniel, Heather, Sarah, Stephanie Paul & Liza Shrimmer - Beamsville, Ont. Eric, Idalene Home address: 15 Viking Drive, Grimsby ON L3M 3V2  Peterborough Brighton 1960 May 20 2000 "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye." (Psalm 32:8) With thankfulness to our God, we share in the joy of our parents JOHN and RIEK VINK (nee HOFTYZER) as they celebrate their 40th wedding anniversary. May the Lord continue to bless you in the years to come as He has in the past. Love from your children and grandchildren: John Jr. & Ilse Vink Rachel, Katherine, Darren, Ian Hetty & Ralph Blom Ryan, Nathaniel, Christian Harry & Jacqueline Vink Ben, Sara, Tim Andrew & Laura Vink Rebecca, Thomas Catharine & Vince Jonker Nicole, Amy, Sarah Open House on Saturday May 20, 2000, D.V., from 2-4 p.m. at the Trenton Christian School on 2nd Dug Hill Rd., Trenton, Ont. Best wishes only, please. Home address: RR 3, Brighton ON K0K 1H0 Wons, Fr. Whitby, Ont. the Neth. Canada May 17 2000 With great joy and thankfulness to God we wish to announce the 50th wedding anniversary of our parents LLOYD and BARBARA WESSELIUS (nee PERSMA) Congratulations from you children, grandchildren and great-grandchildren: Alice & Sidney Nettinga - Courtice, Ont. Jeanette & Rob (Andrea, Ethan), Jeff & Crystal, Elizabeth Frieda & Gary Reid - Poplar Hill, Ont. Christine, Greg & Staci, Kimberly Helen Wesselius - Oshawa, Ont. John & Trudy Wesselius - Bowmanville, Ont. Sarah, Lee, David Barb & John Dyrseth - Bowmanville, Ont. Graeme, Annalise, Mara Please join us for a celebration at an Open House on Saturday, May 20, 2000, D.V. From 1:30-3:30 p.m. at Durham Christian Homes, 100 Glen Hill Dr. S., Whitby, Ont. Best wishes only, please. Home address: 100 Glen Hill Dr. S., Apt. 103, Whitby ON L1N 8R4
Births Bremer (Sikma) With thankfulness to God, Jonathan and Anita Bremer announce the arrival of their first child, CASSANDRA MARTINA born on April 23, 2000. First-time grandparents are John and Margie Sikma of Newcastle, Ont., and eighth-time Pake is John Bremer of Burlington, Ont. Address: PO Box 833, 36 Kelly St., Watford ON L0R 2H0	Weddings Sid and Mona Bruinsma of Goderich, Ont. wish to announce the upcoming marriage of their daughter ANITA WILMA LOUISE to SHANE ANTHONY son of Jim & Shelli Schroeder of Denver, Colorado. The wedding will take place, D.V., on May 27, 2000, in Fort Collins, Colorado. 	HAPPY MOTHER'S DAY!

Classifieds

Anniversaries	Obituaries	Obituaries	Obituary	Teachers
1960 May 21 2000 "For the mountains shall depart and the hills be removed, but My kindness shall not depart from you, nor shall My covenant of peace be removed," says the LORD, who has mercy on you." Isaiah 54:10 With gratitude and joy we announce the 40th anniversary of our dear parents ALBERT and GERTIE BOUWERS (nee DE ROOS) May the Lord continue to bless you with strength, joy and happiness in His service together. With all of our love: John and Julie Bouwers — St. Catharines Rachel, Hannah, Nathanael, Elizabeth, Naomi, Abigail Rose and Hank Vedder — Metcalfe Tyler, Brianna, Jillian, Joel Joanne and Ed Bosveld — Chatham Joshua, Kristen 2682 Glen St., Metcalfe, ON K0A 2P0  60th Anniversary 1940 May 24 2000 "As for me and my house we will serve the Lord." (Joshua 24:15) With thankfulness to God, the children of JACOB and AGNES FRANS invite you to celebrate with them the joyful occasion of the 60th wedding anniversary of their parents. An Open House will be held on Saturday, May 27, 2000 from 2 to 4 p.m. at Martindale Place, 1128 Van Sickie Road, St. Catharines. Their grateful children, grandchildren and great-grandchildren: Nick & Dini — Edmonton, Alta Casey & Sharon — Toronto, Ont. Peter & Cathy — Barrie, Ont. Teo & Ena — St. Catharines, Ont. Nina & Jake Gringhuis — Barrie, Ont. Ron & Linda — Maple Ridge, B.C. Jake — St. Catharines, Ont. Betty — Noordwijk, the Neth. Richard — Winnipeg, Man. John & Carla — Schomberg, Ont. Mary Ann & Bill Galston — Portage La Prairie, Man. 37 grandchildren 11 great-grandchildren. Home address: Apt. 111, 1128 Van Sickie Rd., St. Catharines ON L2S 3W1 Job Opportunity 300 sow farrow to finish swine operation, located in southwestern Ontario, is interested in employing a herdsperson. Housing and transportation are supplied. Close to church and school. Phone 519-683-6068.	Voorhout, Z.H. Wallaceburg, Ont. February 15, 1918 April 22, 2000 In His infinite wisdom, the Lord called home JANNETJE GRIFFIOEN (nee HAVENAAR) in her 83th year. "I tell you the truth, he who believes has everlasting life." (John 6:47) She will be greatly missed by her husband of 58 years Jan Griffioen and by her children, grandchildren and 2 great-grandchildren: John & Rika Griffioen — Chatham, Ont. Tim, Michelle & Mark, Mark & Stephanie, Deborah & Wil Wilma & Jim Vanderleeuw — Waterloo, Ont. Leslie & Erik, James & Mauricia, Christie & Joel (Maddison Marie), Sherri & Jon Margaret & Jim Bootsma — Mississauga, Ont. Anjanette & Robin (Hannah Marijke), Greg & Liz, Mike Gerda & Lloyd Oudman — London, Ont. Carolyn, Stephen, Rachel Dick & Lucy Griffioen — Chatham, Ont. Stacey & Brad, Ryan & Karey, Terri-Lynn & Jeff Henry & Tonda Griffioen — Port Lambton, Ont. Tara, Derek, Jonathan, Skyler Sister of Piet Havenaar, Rie Hoekstra, Siena Grosscurt, Leni Kool, Corrie Abbink, Jan Havenaar, Rina van de Abeele, Wilma DenBraber, Juul Faas and the late Bert and Dick Havenaar. "Those who hope in the Lord will renew their strength" Isaiah 40:31a Correspondence address: 23-200 Westcourt Blvd, Wallaceburg ON N8A 5B9 EDWARD HUIZINGA died peacefully in the Lord on Thursday, April 27, 2000, at 7 p.m. Edward was born in the Netherlands on July 3, 1921, and was the loved son of Gilbert and Bertha (Sjoordena) Huizinga. Beloved husband of Jeanette Huizinga (nee VanderMeulen). Dear father of: Frances & Henk Bouwers Gilbert & Helen Huizinga Betty & Rienk Barwegen Ann & Gary Oosterhuis Harry & Emmie Huizinga Katherine & Stuart Oosterhuis Linda & Art Large Sylvia & Steve Booy Louise & Arend Maas Edward & Dawn Huizinga Loved grandfather of 30 grandchildren and 20 great-grandchildren. Dear brother of Lena, Klaaske, Lieuwe & Geertje Huizinga The funeral service was held at Covenant Christian Reformed Church Woodstock on Monday, May 2, 2000, at 2 p.m. with Rev. Gerald Hogeterp officiating. Interment Oxford Memorial Park Cemetery. Contributions can be made to: Wycliffe Bible Translators, 4316 10th St. NE, Calgary AB T2E 6K3 "And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it." (Psalm 90:17)	"For My thoughts are not your thoughts, neither are your ways My ways," declares the Lord." (Isaiah 55:8) The Lord in His wisdom took to Himself after a tragic accident on February 17, 2000. ARNOLD ERIC RALPH POTT at the age of 39. Loving husband of Brenda (nee Janssen). Dear father of Alissa, Donna, Christopher, Katherine — RR 2, Grand Valley ON L0N 1G0. Grandson of Harmke DeBoer — Holland Christian Homes, Brampton Dear son of Andy & Nancy Pott — Orangeville, Ont. Brother of Eric & Theresa Pott — General Delivery, Laurel ON L0N 1L0 Uncle of Marguerite and Grant. Memorial service was held at the Orangeville CRC on Feb. 21, 2000, with Pastor D. Bierman officiating. Correspondence address: A. Pott, 28 Starrview Cres., Orangeville ON L9W 3B1 In Loving Memory of NANCY HELEN BRAAK (nee HOFSTRA) Born June 6, 1962 in Calgary, Alta. Nancy went to be with her Lord on April 14, 2000, in Alhambra, Alta. She will be greatly missed by her beloved husband Andre and her four children, Anthony, Matthew, Amanda and Michelle. Her parents Max and Ge Hofstra and sisters Barb (Rob) Abma, Shirley (Ted) Van Tienhoven and brother John (Carolyn) Hofstra. Nancy was predeceased by a son Ryan James in 1987. The funeral took place on April 18, 2000, in the Rimbey Christian Reformed Church with Pastor Philip Stel officiating. Sneek Trenton the Neth. Ont. April 20, 1933 April 18, 2000 "Commit your way to the Lord, trust in Him and He will act." (Psalm 37:5) DIRK COUPERUS Suddenly, while out for his evening walk, Dirk went home to His Lord. Beloved husband of Grada (Grace) Couperus for 41 years. Dear father and Opa of: Arlene and Ron Bonsma — Newcastle, Ont. Katherine, Ian, Nicholas Richard Couperus & fiance Teresa — Newcastle, Ont. Kyle, Jessie Robert Couperus — Cranbrook, B.C. Kaitland, Kya Joanne and Glenn Pringle — Salmon Arm, B.C. Laura, Amanda, Ethan Edward Couperus — Trenton Ont. Michael Couperus and friend Anna — Bowmanville, Ont. Brother to Lyda Barkema, Egbert, George, Piet and Jack Couperus. Correspondence address: Grace Couperus, R.R. # 4, Trenton, ON K8V 5P7	"...in that day you will no longer ask me any questions." (John 16:22-23) On April 13, 2000, our wonderful daughter, MARIA CHRISTINA "TINA" AUKEMA (nee GELEYNSE) finally went home to be with her Lord at the age of 44. After almost three years of struggling with lung cancer she is now at peace. "Her struggle is over, the crown is hers." She will be missed by her husband John and her children Anna, Karen, Everett and Robert and by all of us in the GeleyNSE family who loved her so much: her parents, brothers (in law), sister (in law) and many nephews and nieces. For all of us: Martin D. GeleyNSE, 13 - 300 John Street South, Stratford ON N5A 7V5 "God will wipe away every tear from their eyes: there will be no more death, nor sorrow, nor crying, nor pain." (Rev. 21:4) There will be no more cancer either. Praise the Lord! Condolences The Council of Ebenezer Christian Reformed Church, Trenton, Ontario, extends its heartfelt sympathy to Deacon Grace Couperus and her family on the sudden passing away of her husband and their father, Dirk Couperus. May the Father of Compassion and the Lord of all comfort be their hope and encouragement in the coming days. Miscellaneous URGENT! The Ministry to Seafarers (Seafarers Centre) in Montreal is in need of volunteers for the summer months. Please contact Karin at 514-844-1476 or 514-935-4458, fax 514-844-1472 or e-mail: seafarer@colba.net Job Opportunities Faith Community Christian School London, Ontario Faith Community Christian School is an interdenominational, parentally governed school (JK to Grade 8) with an integrated Christian curriculum delivered by qualified Christian teachers. Applications are being accepted for a six month maternity leave. This position is for Grade 5/6 and French. Please include a "statement of faith", an outline of your educational philosophy and references with your resume. Mail your application to the attention of: Tara-Lynn Scheffel 7 Howard Ave., London, ON N6P 1B3 phone: 519-652-1250 fax: 519-452-1296 e-mail: info@fccs.on.ca	ABBOTSFORD, B.C.: Abbotsford Christian School is accepting applications from teachers for possible openings at its Secondary campus beginning in the 2000/01 school year. Applicants must support the mission of the school in word and deed and have BC certification or qualify for it. ACS is an interdenominational parent school serving 1200 students at three campuses. Details: Secondary Campus: (Grades 8-12) See us at Three possible full-time positions in combinations for the following areas: French, Business Education, Social Studies, Home Economics, Career & Personal Planning (CAPP), English, Woodworking. Contact: Dwight L. Moodie, Principal 35011 Old Clayburn Road Abbotsford BC V2S 7L7 phone: 604-850-5342 e-mail: acssec@uniserve.com LISTOWEL, Ont.: Listowel Christian School has a possible vacancy for a part-time music teacher for Grades K-8 this fall. Successful applicants will have a background in vocal and theory instruction as well as a love for children and enthusiasm for teaching. Send applications and resumes to: Garth Bierma, Principal Listowel Christian School Box 151 Listowel ON N4W 3H2 Phone: 519-291-3086 SASKATOON, Sask.: Saskatoon Christian School is a K-9, interdenominational, independent school associated with the Saskatoon Public School Division. We anticipate an opening at the Grade 2-3 level for the 2000-01 school year. The successful applicant must be a committed Christian and able to articulate the biblical worldview and incorporate it into the curriculum. Inquiries may be made to: Mr. Wes Vanstone, Principal; phone: 306-343-1494. WYOMING, Ont.: John Knox Christian School has an opening for a teacher in the Grades 6/7 class. Please send resume and philosophy of education to: Mrs. Margaret Noorloos, Education Committee, RR 1, Wyoming, ON N0N 1T0 Phone: 519-542-8614 Fax: 519-542-8614 Chatham Christian High School a growing school community with a beautiful new facility, invites applications for a Science Position starting September 2000 Please send resumes to John Van Pelt Chatham Christian High School 475 Keil Drive South Chatham, ON N7M 6L8 phone: 519-352-4980 fax: 519-352-4041

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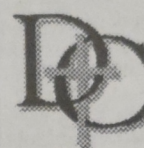
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Dordt College encourages applications from women, minorities and persons with disabilities.

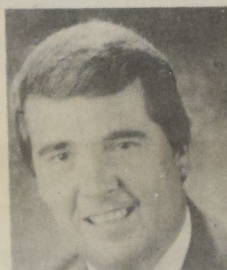
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you've worked so
hard for.

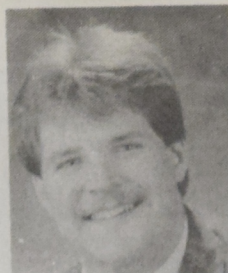


Andy Vanderhout
R.I.B. (ON)



Brian Vanderhout
F.I.I.C. C.A.I.B.
R.I.B. (ON)

2. *Now* imagine that
you have them all
back.



Peter John Van Dyk
C.A.I.B., R.I.B. (ON)

That concludes our product
demonstration.



Paul Vanderveen
R.I.B. (ON)

**P.V.&V. Insurance Centre**

3050 Harvester Road,
Burlington, Ontario L7N 3J1
Tel.: (905) 632-6192 Fax: (905) 632-4837
Hamilton Line: (905) 572-6247
email: pvv@pvv-insurance.com

**The Economical
Insurance Group**

**DUNCAN
CHRISTIAN
SCHOOL**

Duncan Christian School Association operates a Christian interdenominational day school from K-12 with 320 students. We invite applications for the following positions:

ELEMENTARY:

One vacancy in intermediate. The qualifying applicant should be eligible for B.C. certification.

One vacancy in **SECONDARY**. The qualifying applicant should have strength in some of the following: **Guidance, English, Bible and PE.**

Please send resume to:

Mrs. J. M. Spyksma
5781 Chesterfield Street, Duncan BC V9L 3M1
Phone (250) 746-5341 Fax (250) 746-3615

Classifieds

Teachers

CLINTON, Ont.:

The Clinton and District Christian School, currently presenting Christian Education to 227 students in grades K-8, invites applications for a **75% Resource** teaching position. Interested applicants should submit a letter of application, resume, philosophy of education, transcripts and references A.S.A.P. (We recommend fax, e-mail or a combination of fax, e-mail and regular mail) to:

Clarence Bos, Principal
Clinton and District Christian School
PO Box 658, Clinton ON N0M 1L0
Phone: 519-482-7851
Fax: 519-482-7448
E-mail: cdcs@tcc.on.ca

ORANGEVILLE, Ont.:

Orangeville Christian School invites applications for a definite **Primary/Junior** level vacancy for September 2000. (Strengths in French, Music, and/or Special Ed. would be assets). Please forward a resume with your statement of faith and philosophy of Christian Education to:

Orangeville Christian School,
PO Box 176 Orangeville ON
L9W 2Z6
Phone: 519-941-3381
Fax: 519-941-4391
E-mail: ocs@hurontario.net

KITCHENER, Ont.:

Laurentian Hills Christian School is an interdenominational Christian school of 230 students, located in the beautiful Region of Waterloo. We invite applications for a possible opening at the primary level. If you wish to join our staff of 14 teachers, please send your resume and philosophy of education to:

Mr. Luke Janssen, Principal
Laurentian Hills Christian School
11 Laurentian Dr., Kitchener ON
N2E 1C1
Phone: 519-576-6700;
Fax: 519-576-2583.

London District Christian Secondary School, LONDON, Ont.

Effective date of vacancy: August 1, 2000. Due to an increase in enrolment, London District Christian Secondary School invites applications for a **Science/Math position**, a position involving a combination of courses, and a **part-time drama position** (approximately 60%). The ideal drama applicant will have experience in professional and/or amateur theatre. Candidates with future aspirations for a role in student services or administration (vice-principal) are encouraged to apply. Please send a letter of application, a resume with a list of references, a transcript, and a statement of faith to:

Henry Kooy, Principal
London District Christian
Secondary School
24 Braesyde Ave., London ON
N5W 1V3
Phone: 519-455-4360;
Fax: 519-455-4364
e-mail: office@ldcss.on.ca

Job Opportunities


**CENTENNIAL CHRISTIAN SCHOOL
TERRACE, B. C.
TEACHING POSITIONS OPEN**

Centennial Christian School invites applications from committed, Christian educators to fill openings for the 2000/2001 school year in the following areas:

**Intermediate: Grade 7
High School: Grade 8**

**Humanities focus (Bible, English, Socials)
Grades 9-10 English, Socials
Senior High - English, Math, Physics,
Computer**

These positions may also involve teaching duties in other areas. Centennial Christian School is an inter-denominational school and presently offers Christian education to approximately 240 students in Kindergarten - Grade 10. **Grade 11 is being added in September 2000, and Grade 12 in September 2001.** This has created new openings as stated above. Please contact the principal or vice principal for further details and send letter of application, resume and other information to:

Centennial Christian School
Frank Voogd - Principal
Curtis Tuininga - Vice Principal
3608 Sparks Street
Terrace, B.C.
V8G 2V6
Phone: (250) 635-6173
Fax: (250) 635-9385

Hamilton District Christian High School has two possible job opportunities that are worth your pursuit.

- 1 full time evening janitor
- 1 full time summer assistant janitor
(May to September)

Take delight in maintaining a fabulous campus and beautiful building for staff and students as together we engage in learning to serve the Master together.

Applications will be considered until the positions have been filled.

Please respond in writing to: Mr. John Veldboom,
Head Custodian and Plant Manager,
92 Glancaster Road, RR #1,
Ancaster, Ontario L9G 3K9
Fax No.: 905-648-3139

WANTED: PASTOR OF YOUTH MINISTRIES

HELP! HELP! (Acts 16:9b) Come over to Brighton and help us!

We have 196 reasons why we need you! Would you like to become part of a team ministry? We are a vibrant, enthusiastic and growing congregation. We also offer many community opportunities. The potential is enormous. If you are interested in coming to Brighton and helping us, please send your resume to:

Linda Jeronimus — Chairperson of the Youth Pastor Search
Team of Brighton Fellowship CRC, Brighton, Ontario.
Address: Box 984, Brighton ON K0K 1H0
E-mail: youthpastor@joshua.org
or check our church web page at: joshua.org/brightoncrc
Deadline for application is May 31, 2000


**Christian Labour
Association of Canada
Benefit Administration
Office**

Due to the continued growth of CLAC's Benefit Plans, the Administrators in the Grimsby Benefit Office are currently seeking a candidate for the following full-time position:

ASSISTANT BENEFIT PLAN ADMINISTRATOR

The successful candidate should be a highly motivated self-starter and possess a degree in business administration or the equivalent. In addition, this individual should have excellent communication skills, both verbal and written, strong interpersonal skills and be knowledgeable in the areas of finances as well as insurance and pension benefits. Knowledge of Lotus 1-2-3, WordPerfect and DataEase computer programs would be a definite asset. We offer a competitive salary and benefit package.

Applications should be received no later than June 9, 2000, and should be addressed to:

Christian Labour Association of Canada
Benefit Administration Office
89 South Service Rd., P.O. Box 219,
Grimsby, ON L3M 4G3
Attention: Peter Van Duyvenvoorde, Administrator
Tel: 905-945-1500
Fax: 905-945-7200
E-mail: pvanduyvenvoorde@clac.ca

REDEEMER CHRISTIAN HIGH SCHOOL

in Nepean (right next to Ottawa), Ontario is inviting applications in the Social Sciences/English and in the Mathematics/Computer areas for the 2000-01 academic year. If you are interested in teaching in a small, dynamic, visionary school in a beautiful building located in a very interesting city please send your letter of application and resume, including references to:

The Principal
Redeemer Christian High School
82 Colonnade Road North
Nepean, ON K2E 7L2
phone: 613-723-9262
e-mail: principal@rchs.on.ca

Teachers with the Ontario Teaching Certificate and the Ontario Christian School Teachers Certificate will be given preference in hiring. A living relationship with Jesus Christ, a love for your subject area and a passion for students is essential.

AU-PAIR in THE NETHERLANDS

Happy Dutch family (boys aged 6, twins 4 ½), is looking for loving, mature, energetic au-pair/nanny: 22+, driver, non-smoker, excellent references. Dad is an accountant for multinational, mom works on project basis. Cleaning lady employed. Close to beach, international neighbourhood, thriving au-pair network. Current au-pair recommends.

For information, e-mail: jacobson@bart.nl
or afernh09@hotmail.com

CONTACT US WITH
YOUR AD AT
ccadpromo@aol.com

Now advertise your business every month.
BUSINESS DIRECTORY ads are 2.5"x1.75".
Cost is only \$25.00 plus GST (\$26.75).

Classifieds

Vacations

CHRISTIAN FAMILY RESORT

We are a small clean Family Resort, located on beautiful Lime Stone Lake, 30 km north of Parry Sound on Highway 124. The two-bedroom cottages are situated close to the lake and have south/western exposure. Prices range from \$285. to \$400. a week.

For more information phone: (not on Sundays) 905-304-6250 or during the season: 705-389-2265.

**Large waterfront cottage
in quiet area
on Georgian Bay
near Meaford, Ont.**

- Two bedrooms
 - Sleeps 6-8
 - New 3 pc. bath, carpets, etc.
 - Glassed in front porch
 - Weekly, monthly rates
 - No smoking or pets
- Call Greg at 519-538-5581
or gregayrh@bmts.com

**Faith Community
Christian School**
London, Ontario

Faith Community Christian School is an interdenominational, parentally governed school (JK to Grade 8) with an integrated Christian curriculum delivered by qualified Christian teachers.

Applications are being accepted for the position of

teaching principal.

A professional principal certification is preferred, as well as demonstrated leadership and administrative abilities.

Please include "statement of faith", an outline of your educational philosophy and references with your resume. Mail your application to the attention of:

Tara-Lynn Scheffel
7 Howard Ave., London ON
N6P 1B3
phone: 519-652-1250
fax: 519-452-1296
e-mail: info@fccs.on.ca

*A suspicious parent makes an
artful child. - Haliburton*

Miscellaneous

Job Opportunities/Events

ServiceLink Coordinator
The Christian Reformed Church in
North America (CRCNA) -

Burlington Office has a full-time opening for ServiceLink Coordinator. ServiceLink, an inter-agency program of the CRCNA, seeks to promote volunteer services in Christian organizations. **The position is responsible for developing, supporting and managing the regional volunteer network.** The successful candidate must have a strong vision for volunteer ministry and possess excellent administration, organization, communication and human relations skills.

A Bachelor's degree and three years of experience in human resource development required; experience in volunteer planning, organization and administration preferred. Demonstrated computer skills essential. Travel one week per month during first year required.

A detailed job description is available upon request. For consideration, please submit a letter of interest along with a resume by **May 22, 2000** to:

Director of Personnel
Christian Reformed Church
in North America
PO Box 5070 STN LCD 1
Burlington ON L7R 3Y8
fax: 905-336-8344
e-mail:
colemann@crcna.org

PASTOR OF CONGREGATIONAL LIFE

First Christian Reformed Church, an established church in transition as a missioning community, seeks a full time pastor to join our growing multi-staff ministry. We seek a pastor with demonstrated skills in pastoral care and proven ability in fruitful small group dynamics. This person will recruit, lead and equip volunteers and small groups engaged in our ministry of mutual care and discipleship. For information about First CRC and this position direct your request to:

604-530-5959 or kboonstra-1crc@telus.net
or

First Christian Reformed Church
20525 - 72nd Avenue
Langley, BC V2Y 1T2

DRAYTON CRC - DRAYTON, ONTARIO
50TH ANNIVERSARY CELEBRATION

We invite all friends and former members to
join us for the festivities on
June 17 and 18, 2000

*"The Lord has been our dwelling place.
His power we declare to the next generation."
Psalm 90:1a, Psalm 71:18b*

Open House: Saturday from 2 - 4 p.m.
at the PMD Arena Complex in Drayton

Evening of Memories/Reflections
Saturday evening 7:30 p.m.
in the church sanctuary

Services of Celebration
Sunday at 10 a.m. & 7:30 p.m.
with former pastors participating

For more information, contact
Alice Luth at 519-638-3902.

An Anniversary Book will be available.

FROM COAST TO COAST

English Radio:
Back to God Hour

BRITISH COLUMBIA

Duncan - CKAY . . . 10:00 am 1500
Burns Lake - CFLO . . . 9:15 am 1400
Osoyoos - CJOR . . . 8:00 am 1490
Penticton - CKOR . . . 8:00 am 800
Port Alberni - CJAV . . . 7:00 pm 1240
Prince George - CIRX . . . 7:00 am 94.3
Princeton - CHOR . . . 8:00 am 1400
Smithers - CFBV . . . 9:15 am 1230
Summerland - CHOR . . . 8:00 am 1450
Vernon - CJIB 9:30 pm 940

ALBERTA

Brooks - CIBQ 8:00 am 1340
Ft. McMurray - CJOK . . . 8:30 am 1230
High River - CHRB . . . 6:30 pm 1140
Edmonton - CJCA . . . 6:00 pm 930
Westlock - CFOK . . . 7:30 am 1370

SASKATCHEWAN

Estevan - CJSL 8:00 am 1280
Weyburn - CFSL 8:00 am 1190

MANITOBA

Altona - CFAM 9:30 am 950
Steinbach - CHSM 8:00 am 1250
Winnipeg - CKJS 9:15 am 810

ONTARIO

Atikokan - CHAK . . . 9:30 am 1240
Chatham - CFCO . . . 6:30 am 630
Fort Frances - CFOB . . . 9:30 am 640
Guelph - CJOY 8:30 am 1460
Hamilton - CHAM . . . 7:30 am 820

Kapuskasing - CKAP . . . 7:00 am 580
Kingston - WBDR . . . 7:30 am 102.7
London - CKSL 7:00 am 1410
Newmarket - CKDX . . . 9:30 am 88.5
Oshawa - CKDO 8:00 am 1350
Owen Sound - CFOS . . . 10:30 am 560
Pembroke - CHVR . . . 10:00 am 96.7
Sarnia - CHOK 7:30 am 1070
Stratford - CJCS 8:30 am 1240
Windsor - CKLW 7:30 am 800
Wingham - CKNX . . . 10:30 am 920

NEW BRUNSWICK

Saint John - CHSJ . . . 9:00 am 94.1

PRINCE EDWARD ISLAND

Charlottetown - CFCY . . . 7:00 am 630

NOVA SCOTIA

Digby - CKDY 6:00 am 1420
Halifax - CFDR 8:30 am 780
Kentville - CKEN 8:30 am 1490
Middleton - CKAD 8:30 am 1350
New Glasgow - CKEC . . . 7:30 am 1320
Weymouth - CKDY 8:30 am 103.1
Sydney - CJCB 8:00 am 1270

ALBERTA

Lethbridge - CJIL
Thursday - 9:00 pm
Saturday - 12:00 noon
ONTARIO - CTS
Tuesday - 10:00 am

Check your local listings
for cable outlets airing
Primary Focus.

Saturdays:

PACIFIC -- BC 7 pm
MOUNTAIN -- AB 8 pm
CENTRAL --
SK. & MB 9 pm
EASTERN --
ON & PQ 10 pm
ATLANTIC -- NFLD,
NB, NS, & PEI 11 pm

3475 Mainway
PO Box 5070
Station LCD1
Burlington, ON L7R 3Y8



THE BACK TO GOD HOUR

Events/Classifieds

Calendar of Events

Items appearing in this column are run free of charge if they advertise an admission-free event, if they accompany an ad for the same event, or at the discretion of CC. In case of free listing, space limitations apply. The charge otherwise is \$7.50 per line, or \$1.50 per 1/3 line, per insertion.

- May 15** Public lecture by Redeemer Author/Professor Dr. John Boersema on Monday, May 15, 2000 at 7:30 p.m. in the Main Academic Building, Room 111. In his new book, Political-Economic Activity to the Honour of God, Dr. John Boersema seeks to provide a Christian approach to such questions. This evening is sponsored by Redeemer College and the Canadian Christian Business Federation. **Ancaster, Ont.**
- May 19** Dutch recording artist, Everhard Zwart, son of Willem Henrik Zwart, grandson of Jan Zwart, and pupil of Feike Asma will be giving an organ concert at Trinity Orthodox Reformed Church, **St. Catharines, Ont.**, 8 p.m. Adults \$10, Students & Seniors \$5.
- May 20** Everhard Zwart (see above) will be giving an organ concert at Maranatha CRC, **Bowmanville, Ont.**, 7:30 p.m. Adults \$10. Students & Seniors \$5.
- May 20** Retirement Celebration Pastor Jack & Jennie Quartel, Clinton Chr. School, **Clinton, Ont.**; dinner 5:30 p.m., program 7:30 p.m. See display ad in Apr. 17 issue. (#)
- May 23** Masters' Recital I, Naomi Struik, oboist, at Walter Hall in the Edward Johnson Building at the University of Toronto (behind the ROM), **Toronto, Ont.** at 8 p.m. Free admission. (#)
- May 25** Noon hour organ recital, Jonathan Oldengarm, at St. Paul's Anglican Church, 227 Bloor St. E. (at Jarvis), **Toronto, Ont.** Free admission. (#)
- May 27, 28** 50th Anniversary **Brockville CRC, Ont.** For info call Kathy VandenBerg 613-348-3569, or Church office at 613-345-2050.
- May 28** A Special 50th Anniversary Worship, 10 a.m., First CRC, **Toronto, Ont.** (See display ad for info.) (#)
- June 4** Festive Worship Service, Calvin CRC, **Dundas, Ont.** 9:30 a.m. - Celebration of 35th Anniversary of Rev. Hans Uittenbosch in the Ministry to Seafarers. (See display ad in May 1 issue.) (#)
- June 10** "Spring Into Summer" Singles social event, 8 p.m.-12 a.m., St. Christophers Anglican Church, 662 Guelph Line, **Burlington, Ont.**, \$15, call Sandra at 905-648-2216. (#)
- June 14** Hollandse Dag at **Moorefield Community Centre, Ont.**, 10 a.m. Speaker: Rev. John Verhoog. (#)
- June 16** Retirement Open House for Treena Sybersma at 7 p.m. at Georgetown District Christian School. For more information, call 905-877-4221. (See display ad May 15 issue.) (#)
- June 17** Calvin Christian School, **Hamilton, Ont.**, 10:30 a.m., Ground breaking ceremony for new school building at 547 W. 5th St. Call 905-388-2645 for more information. (#)
- June 17-18** 50th Anniversary Celebration at **Drayton CRC, Ont.** For more info, call Alice at 519-638-3902. (See display ad May 15 issue) (#)
- June 20-23** Dealing with Difficult People training event at UW, **Waterloo, Ont.** See Display ad Apr. 17 issue. (#)
- July 14-15** Conference on Worship & Church Music, Redeemer College, **Ancaster, Ont.** Registration deadline by June 16. For more info, call Deb Pulman at 905-648-2131. (#)



REDEEMER
A CHRISTIAN UNIVERSITY COLLEGE

MAGNIFY THE LORD!

Conference on
Worship & Church Music

Redeemer College,
in association with
Calvin Institute of
Christian Worship
and the
Reformed Worship journal

July 14 -15, 2000

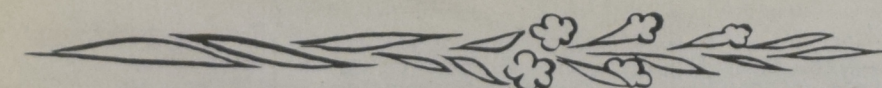
Lectures: Song of Mary,
General workshops for preachers,
worship leaders, musicians,
praise team members, etc.

Registration deadline is June 16

for information contact:

Deb Polman,
Redeemer College
phone: (905)648-2131, ext 4262
fax: (905) 648-2134
e-mail: dpolman@redeemer.on.ca
or see our website:
www.redeemer.on.ca

REDEEMER COLLEGE - 777 Garner Rd. E., Ancaster, ON, L9K 1J4 - (905) 648-2131



WESTLANDS MANNENKOOR

30 VOICE MALE CHOIR FROM THE NETHERLANDS

Tuesday, May 16, 2000 — 8:00 p.m.
River Run Centre
35 Woolwich St., Guelph
\$15.00 per person
Tickets available at River Run Centre
box office 519-763-3000

Saturday, May 20, 2000 — 8:00 p.m.
Bramalea Baptist Church
9050 Dixie Rd. (at Queen St.), Brampton
\$12.00 per person at the door
or call 905-648-3170
Tickets also available at Sonya's Store
in Holland Christian Homes

Tuesday, May 23, 2000 — 8:00 p.m.
Centennial Hall
550 Wellington St., London
\$10.00 per person
Tickets are available at
the Centennial Hall box office.

Thursday, May 18, 2000 — 8:00 p.m.
Mountainview Christian Reformed Church
290 Main Street E., Grimsby
\$10.00 per person
Tickets available at the Dutch Shop,
52 Main Street W., Grimsby

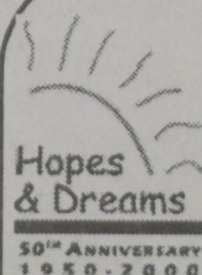
Monday, May 22, 2000 — 7:30 p.m.
Central Gospel Temple
240 Scott Street, St. Catharines
\$10.00 per person
Tickets available at Ramaker's Imports,
579 Ontario St., St. Catharines
or call Martin Vuyk at 905-646-6586
Tickets will NOT be available at the door.

Wednesday, May 24, 2000 — 8:00 p.m.
Redeemer College
777 Garner Rd. E. (Hwy. 53), Ancaster
\$12.00 per person
Tickets available from John VanderLaan
at 905-648-3170
or DUTCH TOKO — HAMILTON

For more information about the above concerts, call John VanderLaan at 905-648-3170.

In praising or loving a child, we
love & praise not that which is,
but that which we hope for. -Goethe

"A torn jacket is soon
mended, but hard
words bruise the
heart of a child."
- Longfellow



First Christian Reformed Church of Toronto Celebrates its 50th Anniversary

Reserve Saturday & Sunday of the
Thanksgiving Weekend (Oct. 7 & 8) for
Anniversary Celebrations (details to follow)

You are also invited for Special Anniversary Worship Services
on the following Sundays at 10 am:

May 28 - Dreaming of a Kingdom
Sept. 17 - Embracing a Changing Community

Many people have been associated with First CRC of
Toronto over the years. Please share this information with
anyone who might be interested. Thank You.

First Christian Reformed Church of Toronto
67 Taunton Rd, Toronto, ON M4S 2P2 (416)481-4912

News

Child-friendly courts less threatening for children

Alan Doerksen

TORONTO — Testifying in court, for cases such as sexual misconduct, can be a traumatic situation for children — sometimes more traumatic than the abuse they have experienced or witnessed. Because of this, the Ontario government has been creating child-friendly courts, designed to be protective to children.

"Protecting children is a priority for our government," said Ontario Attorney General Jim Flaherty on April 14, while visiting a child-friendly courtroom. "We have been working since 1997 to create 15 new child-friendly courts, and we have invested in specialized support services to help make the courtroom less intimidating for young victims and witnesses. We want to do everything we can to help lessen the trauma of abuse for these children."

Child-friendly courts are facilities and services specially designed with the needs of child victims and witnesses in mind, according to Brendan Crawley, of the Ministry of the Attorney General's Communications Branch. They are "providing a less threatening environment," he told *Christian Courier*.

These courts are used primarily

in cases involving child abuse and domestic abuse in which a child is a witness. Providing a less threatening environment reduces the child's anxiety and enhances his or her ability to offer the court a full and candid account of experiences. One in ten trials in the Superior Court of Justice involves child witnesses, according to the Ministry.

Special features help children

The courts have special features to accommodate children, including:

- a smaller, less intimidating courtroom;
- at most sites specially trained staff members offer court preparation and support before and during the trial. This helps the child become familiar and comfortable with the court process;
- a separate entrance so children do not have to pass by the accused on their way into the courtroom;
- a screen available in front of the witness stand to shield the child who is testifying from the accused;
- special seating for the child with seating for the support staff nearby;
- a separate room and closed circuit audio-visual connections to allow some children to testify outside the courtroom. Often



H. A. EISELT

children are traumatized by their abuse, and having to testify in court adds to the trauma. A remote testimony room provides a less threatening environment for the child.

- microphones so child witnesses can be heard; microphones are not used in regular courtrooms;
- a secure waiting room that may include a play area.

There are now 16 child friendly courts in 13 locations across Ontario, including Toronto, London, Thunder Bay, Hamilton and Windsor.

Robin's Report

Accommodation of young witnesses in the justice system was

among 101 recommendations made in the Robin's Report on the protection of children, which was released in early April. The report, called *Protecting our Students: A Review to Identify and Prevent Sexual Misconduct in Ontario Schools*, was commissioned by the Ontario government to help protect children in Ontario's schools. It was written by the Honourable Sydney L. Robins, a former judge of the Court of Appeal for Ontario.

The recommendations focus on teacher-student sexual misconduct in Ontario's schools, and suggest "procedural rules that may apply to child witnesses or sexual complainants such as the use of a screen and closed-circuit televised evidence, support persons..., and videotaped statements," according to a report summary, posted on the Attorney General's website.

Church Council's concerns

The Church Council on Justice and Corrections, which is based in Ottawa, also has an interest in protecting child witnesses in court cases. Rick Prashaw, the council's communications co-ordinator, explains that in March, the council wrote a response to a federal Department of Justice's paper: *Child Victims and the Criminal Justice System*. The council's response reflects its concerns for children involved with the justice system: "The problem is that the accused is entitled to a defence that permits rigorous cross examination, and this can be harmful to children. Thus, the question is not one of competency but the effects of proceedings on the child, particularly in cases of parents or caretakers with whom they have a close relationship. It has often been stated that children can be more traumatized by the criminal process than by the acts against them."

Sheriff calls for prayer, gets criticism

FARMINGTON, N.M. (EP) — A New Mexico sheriff who tried to enlist the prayers of his community to help fight crime has ignited a controversy over how far a public official can go in matters of faith. After watching a video on how prayer has transformed recent cities, Sheriff Michael Davidson of Farmington decided to try it in his community.

"My intention was to appeal to a certain group of people — which is the faith community in Farmington — and to attempt to

mobilize them using a resource that they have at their disposal — which is prayer — and use that resource to pray for those issues within our community that are having a negative impact on the people that live here," Davidson said.

But the sheriff drew criticism when he used government funds to send a letter and video to 90 pastors. Local pastors held a press conference to support Davidson after the local newspaper condemned his actions.

News Digest

Centenarian not dead

OTTAWA — Doris Johnson, who turned 100 last November, is upset that federal tax collectors have decided that she is dead. Johnson, who lives in the Ottawa suburb of Kanata, received a letter in April from the Canada Customs and Revenue Agency addressed to: "The Estate of the late Doris I. Johnson," reports Canadian Press.

She had a neighbor, Bill Cole, come over to help her decipher the letter. "That's when he told me I was deceased," says Johnson. "Oh, my goodness me, I'm supposed to be dead. What am I supposed to do?"

Cole called the tax centre in Shawinigan to sort things out. An official said Johnson would have to send in a signed letter demonstrating her existence.

"That's when I blew my stack, because he blamed Doris," Cole says. "It's terrible for them to have her write a letter to say she's alive."

Voice of a peanut

TORONTO — George Washington Carver, the inventor of peanut butter, heard a "voice" in nature, and gained a reputation as "the man who talked with flowers," reports the *Globe and Mail*. Asked where he discovered hundreds of uses for the peanut, he would wink and reply, "I asked it."

Techno-geeks laugh at themselves

VANCOUVER — Some "techno-geeks," who live and work in cyberspace, enjoy poking fun at themselves, as evidenced by the popularity of the Internet cartoon "User Friendly." The cartoon, which follows the workers at the fictitious Columbia Internet, is becoming so popular that it's fuelling the growth of User Friendly Media Inc., based in New Westminster, B.C., which has been getting 1.7 million website visits per month, reports Canadian Press.

User Friendly was created about three years ago by J. D. Frazer, who draws the daily cartoon under the pen name Illiad. "He was blowing off stress in the office one day, penned a couple of cartoons about stuff that was going on around him and stuck it up on somebody's cubicle," says Barry Carlson, president of User Friendly Media. "They scanned it and put it up on a website. The next thing we knew, it was starting to get some serious traffic."



Holland

MARTINAIR HOLLAND 2000 SPECIAL

Dates	Adult	Senior	Child
Apr 17, 20	559	539	499
Apr 24, 27	579	559	499
May 1-15	599	579	499
May 18-29	629	599	529
Jun 1-15	669	629	549
Jun 19-22	699	659	559
Jun 26-29	739	689	599
Jul 3-13	759	699	599
Jul 17-Aug 14	799	749	599
Aug 17-31	779	719	599
Sep 4-14	719	669	559
Sep 18-28	649	609	529
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